CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, OCTOBER 31, 1835. NO. 742.---VOL. XIV.—NO. 64.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

DIALOGUE BETWEEN A MINISTER AND A PARISHIONER, ON THE TRINITY, &c.

BY J.... N.....

DIALOGUE IV.

Parishioner. I will attempt a very brief recapitulation of the controversial conference or dialogue, which has so long been maintained between us. While I shall aim to be as brief, as possible, I shall aim also to do both yourself and the subject justice. Your professed object, at the commencement of our discussion, was to show "that the one Jehovah exists in a Trinity called the Father, the Son, and the Holy Spirit. These you called Persons, because you had no better word, by which to denote the distinction;" and these Persons you considered as "equal in power and glory." You have admitted also that they are "distinct Persons"—that each of the Persons is "an intelligent agent, possessed of all, and infinite perfections, both natural and moral"—that each also "is a Being, and an infinite Being," and that each of these Infinite Beings "is God." You have attempted to show, from several passages of Scripture, that the three Persons, intelligent Agents, Beings, or Gods constitute the Triune, or the One God. In this attempt you have, I must believe, utterly failed of success. And you have conceded, if I mistake not, that your success has been far less satisfactory to yourself, than you had anticipated. You have also attempted some explanation of your triune doctrine; but in doing so you have, in my view, shown "confusion worse confounded." By these remarks I have endeavored, in some measure, to exhibit the thread of our discussion; but not to disentangle it. This part of the task belongs, of right, I do think, to yourself.

Minister. As two are better than one, you will not, I presume, refuse your assistance. But previous to this, I must be permitted to say that I do not wholly accede to your statements, as correct. I have not admitted, in the course of our discussion, the existence of three Gods. Nor have I attempted to show that three Gods are one God. In saying that I have attempted to show that this is the case, you have done me injustice.

P. But have you not expressed it as your unhesitating belief that "the Father is possessed of all divine attributes, and is therefore God; that the Son is possessed of all divine attributes, and is therefore God; and that the Holy Spirit is possessed of the same attributes, and that he, also, is God?"

M. I have; yet I deny, as you well know, the existence of three Gods.

P. Of this I am aware. But, that you can consistently deny the existence of three Gods, I see not. Be this, however, as it may; yet, as, according to your theory, the Father, the Son, and the Holy Spirit are, each, possessed of all divine attributes, and therefore God, I shall do you no injustice in saying that you have attempted to show, that the Three, each being God, constitute the Triune or one God.

M. Your explanation, as I understand it, is satisfactory. But I think you ought to have stated that I have not used the words Persons, intelligent Agents, and Beings in reference to the one God, in a popular sense, or according to their usual acceptation.

P. Perhaps I ought; but as I have not been able to ascertain in what sense you have used them, I thought it best to use them independently of any qualifying terms. But if you choose to be understood as using them in a vague and indefinite sense, you must not be offended when I say that you employ words without knowledge—without meaning.

M. Let us say no more on this point; but resume the subject of our discussion in the best manner we can. Aware that I have not succeeded according to my expectation, either in elucidating or supporting the doctrine of the Trinity; and, apprehensive that a farther attempt to elucidate the subject would be unavailing, I shall make the effort with but little prospect of success. Yet believing, as I do, that the Father, the Son, and the Holy Spirit do, somehow—in some mysterious sense, constitute the one God, I avail myself of an argument in proof of this, which, in my estimation, is conclusive. My argument, grows out of the fact that "the Scriptures do, abundantly, ascribe to each of the adorable Three, the same divine names, attributes, works, and honors."

P. Should you sustain this assumed fact, I do not see that it would prove that the one God, in any sense, exists in a Trinity of Persons. It would prove, the existence of three Gods. But how it would prove the existence of but one God, I cannot divine.

M. If there is but one God, as we both believe, and if, notwithstanding this, the Scriptures ascribe to the Father, the Son, and the Holy Spirit the same divine names &c., the inference, to me, seems unavoidable, that the Sacred Three constitute the one God.

P. But the inference, to me, seems to imply that the Scriptures are grossly inconsistent with themselves. Whether either of the inferences, however, is admissible, I will not, here, undertake to decide; but ask—what will be your inference, should you fail in your attempt to sustain your assumed position?

M. Should I not be able to show that the Scriptures do, abundantly, ascribe the same names &c. to the Father, the Son, and the Holy Spirit, my inference will be that the Trinitarian theory is not true.

P. This, I hope, you will not forget. And that you may not forget it, it will be my object to convince you, as soon as may be, that the Scriptures are abundantly deficient in the ascription, which you so peremptorily say they make. By adverting to the names &c. which the Scriptures ascribe to the Father, we shall be able soon to determine whether they ascribe the same to the Son and the Holy Spirit. The Scriptures in the most direct and unequivocal manner assure us that the Father alone is the one God. "Unto us," (Christians) says the great Apostle to the Gentiles, "there is but one God, the Father, of whom are all things." "One God and Father of all, who is above all, and through all, and in you all."

What my dear Sir, is the obvious meaning of these declarations with respect to the Father? Is it not that he alone is the Supreme God, or that the one God is the Father, and the Father only? that all things are of the Father as the great efficient cause, and that he, of course, is above all other persons, beings, or gods, whether on earth, or in heaven? If this is not the obvious, the real, and exclusive meaning of the apostle's declarations, they convey, it seems to me, no meaning of a definite or intelligible character.

M. Although the passages you have quoted appear to me in a light somewhat different from that, in which I have heretofore been accustomed to view them; and, although I do not find myself prepared to show the fallacy of the construction you have given them, yet I must nevertheless regard that construction as fallacious.

P. If the construction I have given the passages is chargeable with fallacy, it is a fallacy which, I should think, might very easily be detected. But as you are unable to detect it, I must believe that it exists only in your imagination. It does appear to me, Sir, that there is nothing in the construction I have given the passages, indicative of invention, artifice, or unfair management; but of the very reverse. And be assured, that if I have practised any art or unfair management, I have done it ignorantly and in unbelief. Now, as these passages say that the one God is the Father; that all things are of him, and that he is above all, I cannot easily believe, that they contradict themselves by saying the same things of any other person or being. But as you assert that they do asbcribe the same divine names, attributes, works, and honors to the Son, and Holy Spirit, as distinct persons, you will not think me unreasonable, if I now ask you to substantiate your assertion. Do the Scriptures, then, say that the Son, or the Holy Spirit, as a distinct person, is the one God, the Father; that all things are of him, and that he is God and Father of all, and above all?

M. The Scriptures do not apply, I believe, the very expressions contained in the quotations under consideration, to the Son and Holy Spirit. But they apply to them, I believe, equivalent expressions.

P. And my belief is that they do not. But if I were to believe that the Scriptures speak of the Son as the one God; that all things are of him, and that he is God and Father of all and above all; and that they thus speak of the Holy Spirit also, considered as a distinct person, I should not know what to believe. To believe of three Persons, that each of them is the one God; *that all things* are of each; and that each of them is God and Father of all and that each is above all; I find to be impossible. I could quite as easily believe that truth is falsehood, and that falsehood is truth; or that a thing may be, and, at the same time, may not be. I cannot, therefore, hesitate to say that the Scriptures never apply the expressions under consideration, either to the Son, or the Holy Spirit, considered as a distinct Person, nor any expressions equivalent to them.

M. Do not the Scriptures speak of the Son as God, as Father, and as the Creator of all things? But are not these expressions equivalent to the expressions under consideration?

P. They certainly are not the same expressions, and that they are equivalent to them, I cannot easily believe. Although the Scriptures call the Son, God, in a very few instances, yet they teach us that he has a God over him, who is above him as his "Head," and who "anointed him with the oil of gladness." Although the Scriptures say in one instance, that he should be called Father, and even everlasting Father, or Father of the future age, yet the same Scriptures abundantly assure us that God the Father, (not a triune God) is his Father; and although the Scriptures say that all things are by the Son; yet they are careful to inform us that he was only the instrumental or subordinate cause. They abundantly ascribe the works of creation exclusively to the Father, as the first and efficient cause. Whatever, then, may be intended by the all things, ascribed to the Son, we may be assured that they are not ascribed to him in any sense implying independence, or underived power.

M. As this subject will, probably, claim a more particular attention in the progress of our discussion, I shall, for the present, decline a particular reply to your remarks.

P. I will proceed, then, to say that the Scriptures ascribe to the Father, exclusively, unlimited knowledge. And that this knowledge belongs to the Father, you will not question. But if it belongs to the Father exclusively, it cannot belong to the Son.

M. Certainly it cannot. But I must deny, Sir, that unlimited knowledge is the exclusive property of the Father.

P. I will then endeavor to substantiate the fact. "Of that day and hour knoweth no man, no, not the angels of heaven, neither the Son, but my Father only," is the testimony of the faithful and true Witness. The same Witness observes, also, addressing his apostles, "It is not for you to know the times, or seasons, which the Father hath put in his own power." By that day, we are probably to understand the destruction of Jerusalem, an event about to take place; but the precise time when it would happen, Christ assures us, in the most direct and unambiguous manner, was known by no one—not by angels in heaven, nor even by himself; but by his Father only. In the same manner, also, he assures us that "the times and seasons"—that future times and circumstances are put in his own power by the Omniscient Father, and, of course, that no intelligent beings knew, or could know such times and circumstances, beyond the pleasure and communications of his Father. Besides, does not Christ, the Son of God, ascribe all the attributes of which he is possessed to his Father as the Giver? But are these things consistent with your declaration, that the Scriptures ascribe the same divine names, attributes &c. to the Son, as to the Father?

M. That the Son was ignorant of the day and hour when Jerusalem was to be destroyed, considered as man, I readily grant; and that, as man, he did not know the times and seasons, which his Father kept in his own power, is not to be questioned. But with all these things he was, and is, and always will be acquainted, considered as God.

P. But if no one foreknew the event, and the times and seasons under consideration, but the Father only, or alone, how could the Son, in any character, have foreknown them? for, you do not suppose, I presume, that the Son, your second Person in the Trinity, is the Father. Besides, can you believe that the Son of God, the faithful and true Witness, in whose mouth no guile was to be found, would, in speaking of the event and of the times and seasons in question, employ language calculated to deceive his disciples? But did he not deceive them, if he were not ignorant in relation to that event, and to those times and seasons? We have not, I am persuaded, the slightest reason to believe, that his hearers supposed that he knew, in any sense or character, what he said he did not know as the Son of God. Nor can I conceive how they should suppose that he did unless they were in the habit of interpreting his words by the rule of contraries. Nor, in my opinion, had they the slightest apprehension that he was both divine and human, or God and man, in a state of mysterious union. Nor do I believe, in fine, that we have any evidence, either from reason or revelation, that the Son of God ever possessed such a complex character. My reasons for this, I shall, probably, assign in the progress of our discussion. And now, Sir, let me ask, whether, in the consideration of those things, you firmly, and without hesitation believe that the Scriptures abundantly ascribe the attribute of omniscience to the Son of God?

M. I cannot say that my faith remains perfectly steadfast. Yet I dare not deny, or disbelieve the unlimited knowledge of Christ. Did not the woman of Samaria say that "he had told her all that ever she had done?" And did not his disciples say to him, on a certain occasion. "Now we are sure that thou knowest all things." Do not these declarations prove the omniscience of Christ?

P. I believe they do not, for I do not believe that Christ told the Samaritan woman more than a few things she ever had done. Nor do I suppose that his disciples meant to ascribe unlimited knowledge to Christ, when they said they were sure that he knew all things, as the expression is generally used in the Scriptures in a limited sense. The apostle John, addressing Christians, says, "Ye have an unction from the Holy One; and ye know all things." Yet we do not believe that Christians are omniscient. Why then should we believe that Christ is omniscient, from the circumstance that he is said to know all things? especially, as he has disclaimed the attribute of omniscience.

M. Although you have not convinced me that omniscience is not an attribute of Christ, the Son of God, yet I must confess that I know not how to shape a pertinent reply to what you have said in relation to the subject.

P. I will, then, proceed to say that, according to Scriptural testimony, the Father is the only true God. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent." Can any evidence be more direct, more decisive, more satisfactory than this, that the Father is the one, and the only true God? You will, I think, hardly venture to say that Christ, the faithful and true Witness, meant, in this declaration, to be understood as saying that the Father, united to himself, is the only true God; for he speaks of the Father to the exclusion of himself, as the only true God.

M. But did not the apostle John say of Christ, "This is the true God and eternal life?"

P. I believe not. The whole passage, of which you have quoted a part, reads thus,—"And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life." In reference to this passage I have to observe that the word even is not to be found in the original. It was inserted in the text by the translators, and, as I believe, without a justifiable reason. In an English version of 1549, instead of even, the word supplied is, through. "We are in him that is true, through his Son Jesus Christ. The use of this word renders the meaning of the text plain and obvious. We are to consider the apostle as saying, "We are brought to the knowledge of the true God, or have a right understanding given us to know him, by the instrumentality of his Son Jesus Christ, who is the teacher, or preacher of eternal life." Believing as I do, that this is a just construction of the passage, I cannot doubt that the expression "This is the true God," refers, and exclusively, to the God and Father of Jesus Christ. If the God and Father of Jesus Christ is the only true God, as the faithful and true Witness has assured us, he cannot himself be the true God, unless there can be an only true God, and at the same time another true God. But this you cannot believe. Nor can you believe consistently with your theory that either the Father, or the Son is the only true God. No, nor that the Father and the Son united, are the only true God; but that this God exists in a Trinity; one person of which, is the Holy Spirit. How you can reconcile this your belief with the plain and unequivocal declaration of the Son of God, that his Father is the only true God, I know not. Although I do not believe that you would, with design, contradict, or even question the truth of Christ's testimony; yet I cannot but believe that you do contradict it in saying that the Scriptures ascribe the same divine names &c. to the Son as to the Father, and that the Father alone is not the one God. And that you should not be sensible of this, is, to me, not a little surprising.

M. The contradiction, Sir, I believe is only seeming. But as I shall not be able to satisfy your mind that this is the case, it would be useless to make the attempt. But if you have further testimony to produce against my statement, I will listen to it with attention, and, as far as may be, with an unprejudiced mind.

FOR THE REGISTER AND OBSERVER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.

NO. XXII.

EXPOSITION OF JOHN V. 25—29.

These words of the great preacher of righteousness are remarkable, remarkable for weight of sentiment expressed in metaphorical language. From their literal import, they have been interpreted as referring to the resurrection of the body; but the very outset of the passage discovers this meaning to be incorrect. The hour is coming, *and now is*, when the dead shall hear.

In our traffic and other intercourse with mankind, we are seldom satisfied with the mere sound of words: we scrutinize them, and endeavor to understand their exact *sense*. To lead to this practice, we require no extraordinary powers of mind: common sense is quite enough to bestow this wisdom. Now would it not be well to let the same principle operate, when we peruse the word of God? We should then never rest contented with the mere outside or shell of revelation, but determine to find the hidden sweetness of the kernel.

Do you inquire the real meaning of this passage? what sense an accurate scrutiny of the verses will afford? The best interpretation I have seen, and the one most consistent with itself, is that of Mr Cappe in his Life of Christ. To him I am almost wholly indebted for the following exposition. I have done little more than arrange his notes in a connected order.

The meaning of a single word, the sense of which has been almost universally misconceived, will shed a clear light upon the whole: I allude to the word *dead*. Who *were the dead*, that would hear the voice of Christ, and, hearing or listening, should live? Surely not departed spirits; for the time was not only coming, but actually come, when the persons referred to might hear and live. Those are evidently called *the dead*, who were immersed in vice,—who were dead in trespasses and sins. The voice of Christ, that is, his divine teaching, and the communication of the spirit after his ascension, were to restore such characters to spiritual life. As the dew refreshes the tender herb, so should his doctrine enliven, or restore them to life.—The righteous, even in death, are said to live, or be alive; and the wicked, even in life, are said to be dead.

Assisted by this obvious elucidation, we may easily understand the Savior's discourse. The hour is coming, and now is, when the dead shall hear the voice of the son of God, and *they that hear* shall live. Some are restored already to spiritual life by my preaching, and the period is approaching, when, after my exaltation, they who are now insensible and inattentive to my teachings, warnings, expostulations and ministry, shall hear me speak from heaven by the holy spirit, and they that listen shall live. For as the Father has life in himself, so has he given to the son also to have life in himself; he has given him authority to exercise judgement also, although he is the son of man. For as the Father has the power of giving life to the dead, so has he imparted similar power to the son; he will enable me by means of the holy spirit accompanying the witnesses of my resurrection, to quicken, to give apprehension, sensibility and discernment to many, who now seem to have them not; many who are figuratively and spiritually dead. The Father will enable me to endue the converts to my gospel, with the gifts of inspiration, and thus to raise them from the dead, from their state of deadly indifference, in imparting to them new principles of life; and beside this, he will enable them to preserve their natural lives in the approaching desolations of their country, when judgment will be executed upon the unbeheving.

Jesus then repeats his highly figurative declaration, in a scenical form. Wonder not at this, for the hour approaches, in which *all* that are in the graves, shall hear my voice, and shall come forth. The hour is coming when *all* the spiritually dead,Gentiles as well as Jews, shall hear my awakening voice; whether speaking by miraculous gifts in the apostolic age, or by the ministry of my word in all ages; they shall come forth out of their present state of darkness and ignorance: they that have done good, who according to their best conception with an honest though unenlightened mind, have acted according to the dictates of conscience,—unto the resurrection of life. That is, they shall obtain by the laying on of the hands of the apostles, the gifts of the holy spirit; and all sincere Christians in every age shall be *raised* to nobler conceptions of God, to newness of life, and more perfect obedience. They that have done evil, shall come forth to the resurrection of condemnation. That is, they that have done evil, and continue so to do; those who have given themselves up to to the practice of wickedness, whose hearts have become hardened and obdurate, and whose moral sensibility is extinguished, will derive no benefit from the light displayed. It will render their evil deeds more conspicuous; it will render their continuance in them more criminal. This is applicable to multitudes in the present day: it was applicable to many of the Jews during the Savior's ministry. Though convinced of his divine mission, they resisted truths that were attested by miraculous power. If I had not come and spoken unto them, said he, they would not have had sin; but now they have no excuse for their sin. If I had not done among them such works as no other ever did, they would not have had sin; but now, though they have seen these works, they hate both me and my Father.

The following, therefore, seems to be the exact import of this passage: Verily, verily, I say unto you, he who listens to this doctrine of mine, and believes or confides in Him who sent me, has assurance of everlasting life: he is not brought to judgment, but is passed from death to life;—from the obscurity of the Jewish dispensation, respecting the future state, he passes to the clear revelation of life and immortality made by me. Verily, verily, I say unto you, a time is coming, nay more, that moment is come already, when the dead will hear the voice of the Son of God; and they who listen to its requisitions, shall live. For, as the Father has life in himself, in like manner has he given to the son also to have life in himself; and has given him authority to execute judgement also, because he is a son of man.

Wonder not at this; for the time is coming, when all nations, who are now in the graves of ignorance, superstition, and vice, will hear his voice: they that have done good, and are disposed to use all advantages, will come forth to a resurrection of life; but they that have done evil, and are not disposed to make improvement of privileges, will come forth to a resurrection of punishment.

Both the place where the Savior made the remarks, and the circumstances which occasioned them, assist us in arriving at their precise meaning. They were made immediately after his miracle at the pool of Bethesda, his restoring to former vigor the man, who had been 38 years infirm; and they seem evidently meant to be symbolical of that spiritual vigor and assurance, which the gospel is formed to impart.

FOR THE REGISTER AND OBSERVER.

PEACE.

SELF-DEFENCE.

The right of self-defence may not be laid down in so many words in scripture, but then it approves itself so immediately to the nature of man, that it must be admitted to be a perfect right unless directly prohibited in scripture—by its true sense and meaning. We must indeed cultivate the Christian spirit: that is our duty, clearly so. We must do justly, love mercy, and walk humbly. We must forbear, we must govern our passions; we may be angry but we must sin not. All these things are very true and practical, but they seem to me to fail in showing that we do wrong in resisting aggression in the extreme if it cannot be otherwise prevented.

And it is said that we are all wrong in this matter—that all that is required of us is simple obedience without regard to the consequences. When this is said, it is probably designed to carry the doctrine to its full extent, and that is the way to test its truth. Simple obedience without regard to the consequences! We are commanded to take no thought for the morrow—simple obedience here would reduce us to a starving condition. We *must* take thought for the morrow, or we shall soon find a reference to consequences.

Perhaps some one may say we do not believe in the providence of God. Do we deny its power and its efficacy, or would we limit its operations? By no means—we do fully believe in the providence of God; and we believe further that he protects such as rely upon him. But then he has constituted us with freedom of will, and left us to act or not, to follow good or evil courses, to hew out cisterns for ourselves, broken or otherwise, making us in the end answerable for our conduct. In short we have liberty of purpose.

Now we are not to expect protection except by the appointed means; by those means which God has put into our hands, and by the use of which we are protected. If therefore we are satisfied that we are attacked with the danger of being immediately murdered, are we to make no forcible resistance to save our own life?—Must we passively wait, confident that God by a miracle will interpose and stay the destroying arm? However grievous may be the destruction of life, will reason, will concsience, will the divine word condemn us? Shall a man stop when the arm of the murderer is upon him, and the next moment death must be his portion, to enter into a calculation whose life is most valuable to the domestic circle or to the community?

We have no right to do evil that good may come. The proposition is true, but let it first be proved that the right of self-defence is an evil. Come with the proof texts from scripture, and I will furnish proof texts that, taken in this same sense, will establish almost any doctrine. I came not, said the Savior, to send peace on earth, but a sword; and we might as well argue that the object of the gospel was to promote contention and war, to set families and people at lasting variance. And, being told that we must hate father and mother—why not argue that the design of holy writ was to destroy the natural affections? What enlightened nature teaches, God teaches, for it is the voice of God in the soul of man: and thus nature has implanted in us, as an instinct if you so please, the right of self-defence, as much as he has the kindly affections of the heart, and they seem in a manner conjoined. It is a right that should be exercised as sparingly as possible with due regard to individual safety. But cases will occur calling for its exercise. And if you drive a man of the most pacific principles to extremities—one who designs that his life shall be a mirror of truth and piety, and let the question be whether he or his pursuer must fall, is there a question how he would act? Will he suffer himself to fall a victim perhaps to a most abandoned wretch, whose life should long before have paid the forfeit of his crimes, rather than preserve his own life, which may be invaluable to his family and friends and to the community at large?

If it be urged that we should be safe, that society would in the end be most secure, if the principle of non resistance were adopted to the letter—we may admit it all without denying the right of self-defence. It is one question which is most expedient—and another and a very different question comes up, when it touches the abstract right.

FOR THE REGISTER AND OBSERVER.

INSCRIPTIONS ON TOMB-STONES.

Mr Editor,—Happening not long since at Martha's Vineyard, I passed a day or two with particular satisfaction at its principal place, Edgarton, where I was at a loss which most to admire, the beauty of its natural situation or the kindness, hospitality, and intelligence of its people.

My attention was attracted on first entering the place by its ancient church, venerable even in its ruins, and yet more by its association with the name and services of its faithful and truly reverend Pastor the late *Joseph Thaxter*, who for forty-seven years dispensed from its desk the simple gospel, which he every day illustrated and adorned by his exemplary life.

I went, as I love to do when passing through any of our ancient villages, into the burying place; and there, among the most conspicuous of its monuments, I found, resting against the walls of the church in which his voice was so long heard, one erected by his children to the memory of this worthy man, and bearing on three of its sides the following inscription.

On one side,

"Sacred to the memory of the Rev. Joseph Thaxter, who died July 11th, 1827; aged 83 years, 2 mos. and 16 days."

"Eminently distinguished for his talents, learning, benevolence, and piety, he was the able and faithful teacher, and devoted friend of his people. He was a liberal Christian, adorning by his life the pure and holy doctrines, he taught.—His dying words were; "My faith is unshaken; my hope is unclouded."—Full of the hope of a blessed immortality, he sweetly fell asleep in Jesus. Blessed are the dead, who die in the Lord; they rest from their labors, and their works do follow them.

On the second side,

"The Rev. Joseph Thaxter was born at Hingham, May 4, 1744. In July, 1768 he took his first degree at Cambridge College. After having made considerable attainments in the study and practice of Medicine, he was induced to devote himself to the study of Divinity. He commenced preaching in 1771, and on the 8th of Nov. 1780, he was ordained Pastor of the church at Edgarton, by the unanimous voice of the church and town. His success in the Ministry was very great. During the first year, 53 were added to the church, and 147 were baptized."

On another side,

"The Rev. Joseph Thaxter was distinguished as a Patriot and Philanthropist. He was at Concord Bridge the 19th of April, 1775. In Jan. 1776 he joined the army as Chaplain to Prescott's Regiment, and was at Cambridge, White Plains, and North River. He was also in New Jersey till March, 1777. While in the army his medical knowledge and skill, and his zeal in the cause of humanity, rendered him eminently useful.

"He made the first prayer at Bunker Hill, June 17, 1825."

If the Christian stranger finds any thing to regret in so pleasant a spot and amidst such holy recollections as these, it is, that a people once and so long favored with the services and example of this primitive and evangelic Teacher should not be better united than are the people of Edgarton in the faith and charity, in which they have been taught. We hope for them, and for the interests of undefiled religion among them, that they may enjoy a succession of Pastors as faithful as good Father Thaxter; and may know again, as they did in his day, "how good and how pleasant it is for brethren to dwell together in unity."

In sad contrast with the above inscription on the tomb of a good man and a faithful minister, I found in another part of the burying-ground the following over the grave of one Joseph Ripley. I heard nothing of this man, except that the words were dictated by himself and set on his grave-stone by his orders.

"By the force of vegetation
I was brought to life and action,
When life and action they shall cease
I shall return to the same source."

If any can understand this wretched jargon, as unphilosophical as it is cheerless, it is more than this writer can do. Perhaps the best commentary upon it may be found in the words of inspired wisdom.

"The man in honor, who hath not understanding,
Is like the beasts that perish."
"Madness is in their heart, while they live,
And after that, they go down to the grave."
"Like sheep they are laid in the grave;
But the upright shall have dominion
Over them in the morning.
But God will redeem my life from the grave;
For he will take me under his protection."

NOYES' TRANSLATION.

Contrast also this chilling, heartless unbelief with that promise by the apostle.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory;" and it will at once be seen what reason we have to bless "the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, that fadeth not away."

[From the Quarterly Observer.]

TINDAL'S TRANSLATION.

In England, as in other parts of Europe, the diffusion of the principles of the Reformation was accompanied with new translations into the vernacular languages. For the first *printed* English translation of any portion of the Scriptures, we are indebted to William Tindal, (or Tyndale, or Tyndal.) This faithful confessor was born on the borders of Wales, and was brought up from a child, says Fox, in the University of Oxford. While at Magdalen College, he read privately to certain students and fellows, some lectures in divinity. Having finished his education at Cambridge, he became a private tutor to the children of a Mr Welch in Gloucestershire. "This gentleman, as he kept a good ordinary commonly at his table, there resorted to him many times sundry abbots, deans, archdeacons, with divers other doctors and great beneficed men; who there together with master Tindal, sitting at the same table, did use many times to enter communication and talk of learned men, as of Luther and Erasmus; also of divers other controversies and questions upon the Scripture." Having in vain attempted to introduce himself into the bishop of London's family, in order that he might there with great-

er security prosecute the design which he had formed, of translating the New Testament into English, Tindal repaired to Flanders, at the expense of a Mr Humphrey Monmouth of London. At Antwerp, with the assistance of the learned John Fry, or Frith, and William Roye, both afterwards put to death for their opinions, he applied himself closely to the prosecution of his design of translating the New Testament from the original Greek. It was published in 1526 (Fox says in 1527) either at Antwerp or Hamburgh, without a name, in a moderate 8vo volume, without calendar, concordances, or tables. Tindal annexed a *pistil* at the close of it, in which he "desyred them that were learned to amende if aught were found amysse." Copies of this impression were imported into England, where they were very industriously dispersed and read. Archbishop Warham, and Tonstal, bishop of London, immediately issued orders to bring in all the New Testaments, translated into the vulgar tongue, that they might be burned. Those who were suspected of importing and concealing any of these books, were adjudged by the chancellor, Sir Thomas More, to ride with their faces to the tails of their horses, with papers on their heads, and the New Testaments, and other books which they had dispersed, hung about their necks, and at the standard in Cheapside to throw them into a fire prepared for that purpose, and to be fined at the king's pleasure. An individual having been brought before More was asked by him who were the persons in London who abetted or supported Tindal; to which inquiry the heretical convert replied, "It was the bishop of London who maintained him by sending a sum of money to buy up the impressions of his Testament in order to burn it." In 1527, a second edition was published by the Dutch printers; and in 1528, a third, each of 5000 copies. The first edition consisted of 1500. The Dutch editions were printed in large Dutch letter, in 12mo, with Scripture references and short notes. In the Apocalypse, are twenty one figures cut in wood, representing the matters contained in that book. A third edition was soon published in 12mo. This rapid sale was by no means agreeable to the friends of the Romish church. Tonstal preached against the translations, and told the people there were no fewer than 2000 mistakes in them. Sir Thomas More, who was employed by the bishop of London to write against Tindal, and whose book was published in 1529, charges Tindal with mistranslating three words of great importance—*priests*, *church* and *charity*. Tindal calling the first, *seniors*, the second *congregation*, the third, *love*. He also charges him with changing *grace* into *favor*, *confession* into *knowledging*, *penance* into *repentance*, etc. More affirmed he had found above 1000 texts falsely translated. In 1530, a royal proclamation was issued totally suppressing the translation. In the meantime, Tindal was busily employed in translating from the Hebrew into the English the Pentateuch, in which he was assisted by Miles Coverdale. It was printed in 1530, in a small 8vo. printed at different presses, and with different types. In the preface he complained that there was not so much as one *i* in his New Testament, if it wanted a title over its head, but it had been noted and numbered to the ignorant people for an heresy. In the same year, he published an answer to Sir Thomas More's treatise, in which he vindicates himself from many of the charges made against him; at the same time acknowledging imperfections of the translation in some respects.

In 1531, appeared the book of Jonah, translated by Tindal, with a large prologue. In the same year, a translation of Isaiah by George Joye was published at Strasbourg.* In 1534, was published a fourth Dutch edition of Tindal's New Testament in 12mo, with various prologues, pistils, and tables. This edition seems to have been revised by Joye. In doing this, he took the liberty to correct the translation, and to give many words their pure and native signification. He translated *resurrectio* "the life after this." At the close is the following: "Here endeth the New Testament dylygentlye oversene and correct and printed now agayne at Antwerp by me widow of Christophall of Endhoven, in the year of oure Lord MDXXXIII, in August." In November came forth Tindal's second edition, or the sixth in all. In the prologue, Tindal says, "Here hast thou, most dere reader, the New Testament or covenant made with us of God in Christ's blood, whiche I have looked over againe now at the last with all diligence, and compared it unto the Greke, and have weded out of it many fautes which lacke of helpe at the begynning, and oversyght did sow therein." In this prologue, Tindal expresses himself much too sharply against Joye. In his replication, Joye says, "he wold the Scripture were so purely and plyantly translated, that it needed neither note, glose, nor scholia, so that the reader might once swim without a cork."

While Tindal was at Antwerp," says Fox, "a person of the name of Philips was employed by the English bishops to gain the favor of Tindal, by pretending friendly regard to him, and so to compass his ruin; which thing was the more easy to do, for in the wily subtleness of this world he was simple and inexpert. A plan was laid for his being seized in the name of the emperor, and he was had to the castle of Filford, eighteen miles from Antwerp. Here he remained prisoner more than a year and a half. After many disputations and examinations, at last they condemned him as a heretic, by virtue of a decree of the emperor made at Augsburgh, and shortly after brought him forth to the place of execution, and there tied him to a stake, where, with a fervent zeal, and loud voice, he cried, "Lord, open the eyes of the king," and then first he was with an halter strangled, and afterwards consumed with fire, in the year 1536. He was a man very frugal, and spare of body, a great student, an earnest laborer, in the setting forth of the Scriptures of God. He now resteth with the glorious company of Christ's martyrs, blessedly in the Lord, who be blessed in all his saints, Amen. And thus much of W. Tindal, Christ's blessed servant and martyr."—*Quarterly Observer.*

* This Joye was a native of Bedfordshire, and was educated at Cambridge. He there imbibed the truths of religion from the Gospel, and underwent many sufferings from Wolsey, Fisher, More, and other agents of the Pope. He was compelled to fly into Germany, where he translated several books of the Scripture into English. He died, 1553, a firm defender of the faith.

A religion, that is a true religion, says Coleridge, must consist of ideas and facts both; not of ideas alone without facts, for then it would be mere philosophy; nor of facts alone without ideas for then it would be mere history.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 31, 1835.

PUNISHMENT OF DEATH.

We resume the account of the debate in the Senate of Massachusetts on the motion made in Committeee of the whole, of that board, to substitute imprisonment for life, for the punishment of death.

Mr Mann said that for several years past many very worthy individuals had availed themselves of all opportunities to arraign and condemn the laws, which inflicted upon a few of the highest malefactors the penalty of death. Their views upon this subject he believed, had generally been deemed too unsound to require refutation. Yet their writings and speeches had not been without effect;—an effect, however, which was derived rather from the estimable character of their authors, than from the efficiency of their arguments. He expressed his belief, that the consequences of their efforts were now becoming visible in obstructing the administration of justice. Tender consciences had been alarmed. Prisoners, demonstrably guilty had been acquitted from a groundless surmise of possible innocence. In consequence of the law requiring unanimity among jurors, one man had been able to save a felon, while eleven had vainly endeavored to vindicate innocent blood. It is a fearful aggravation of this evil, that it is accompanied with something closely allied to perjury. In criminal cases, jurors make oath that they will render their verdict according to the evidence. Yet by refusing to convict because the punishment is capital, they render their verdict, not according to the evidence, but according to the punishment. They refuse to convict, although in defiance of their desires and their efforts, irresistible evidence holds their minds in a fixed state of belief. Thus they certainly commit one crime, lest they may possibly commit another.

Mr Mann said, it was these lamentable effects of the doctrines of those who would abolish capital punishment, which rendered it proper to make a statement of the case upon the other side.

He said, he should not dwell upon the arguments, usually derived from Scripture in vindication of capital punishment. Many of the laws promulgated by Moses were undoubtedly local and temporary; others, it was as clear, were of universal and perpetual obligation. The contest between the disputants had been, to which class the law of capital punishments belonged. Without attempting to settle that controversy, he thought the sound considerations, deducible from that law, were, first, that the infliction of capital punishments was sometimes warranted, else, how could a perfect Governor have ordained it; and in the second place, that each society must determine for itself the occasions of their infliction, otherwise all nations in all ages, would be bound to inflict them, in all the cases prescribed by that law. Under no circumstances however could human power ever imitate the example, by which the whole world, with the exception of one family, were capitally punished.

The state of our society differs widely from that of the Jews under the theocracy. The cases in which we inflict capital punishment are already much fewer in number and widely different in character; and he did not doubt that the time would come, when from a diminution of the causes of crime, we might safely abate from the terrors of punishment.

But in the present state of society, where there are so many individuals who perfectly comprehend all the objects of human appetite and cupidity, but have never been taught the means of their lawful acquisition, there will, in the universal rush for attainment and enjoyment, be violence, and destruction of life and of blessings dearer than life. This being the condition of society, the real question is, who shall suffer, whether the innocent or the guilty. The question is not whether the life of the murderer cannot be saved; but it is, whether we shall save the life of the murderer or those of his innocent victims. One of the profoundest of maxims says, that to absolve the guilty is to punish the innocent. While the murderer and the midnight incendiary survive, there will be more murders and more midnight conflagrations. Hence, practically, to take the life of one man is to save the lives of many. To extinguish guilty life is to protect innocent life. Those who refuse under all circumstances to take the life of the highest malefactors are themselves the most inexorable condemners to death. Their mercy to one is cruelty to all. They concentrate upon a guilty and forfeited existence the sympathy they have withdrawn from an innocent community.

But, we are told, that we are debarred by a primary and fundamental law from touching human life. We are told that no man has a right over his own life, and hence, that no man can cede such a right to society.

In contradiction to such a doctrine, he maintained, that every man has a right over his own life; nay more, that he not only has a right to lay it down, but that he is often commanded by the loudest and most distinct voice of duty to do so. He did not mean, that this is a power to be exercised wantonly or upon ordinary occasions, but that there are great emergencies when a man would be recreant to every sentiment of duty and false to every noble attribute of his nature, if he did not covet the destiny of laying down his life upon the altar of private or of public good. Suppose a numerous family to be attacked by a band of murderous ruffians and the father by throwing himself in front of the assailants could, at the certain loss of his own life, hold them at bay, until the family could escape; will any father, or any man deny that it would be his duty to do so? Should he shrink back, upon the principle that he has no right to peril life, then the lives of all his family are lost and the principle defeats itself. The doctrine commits suicide. He who suffers a guilty act to be perpetrated which he can prevent, differs little from the perpetrator. In regarding results, action and omission are often the same. Again if a pestilence were to break out in the city, would not a man have a right to succor the distressed, though in so doing, he should go where the invisible shafts of death fly thickest? If the liberties of a great nation had been pursued to their last citadels, and it were in the power of a thousand or of ten thousand men to rescue them from the grasp of an invading tyrant and to restore the manifold blessings of freedom and peace, I will not insult my hearers, said he, by enquiring what, in such an exigency, the law of right and of duty would be. To deny them the privilege and boon of self-sacrifice, would be to brand as criminal the sentiments, which have commanded the universal admiration of mankind. When the Savior went up to Jerusalem, he knew more certainly that it was to sacrifice his own life, than any soldier ever did, who placed himself in the fore-front of the battle. Indeed, to deny that a man has a right over his own life is to assert that life is more valuable than every thing besides; than principle, than duty, than affection. There is not a man to be found, who is worthy the name of a man, who does not possess in his own bosom, who is not conscious to himself, of a thousand objects and a thousand purposes, worthy of the sacrifice of his life.

If, then, individuals have power over their own lives, it necessarily follows, that they have a right to delegate that power to society; society exercises this power under the highest responsibility, and is never justified in resorting to it except for the protection of its innocent members, or for self-preservation. As society is formed for the very purpose of repelling such evils as destroy life, or blessings dearer than life, he could see no objection upon the mere principle of saving the greatest number of lives, to introducing into the social compact a stipulation, that whoever does what it was the very object of the union to avoid, should thereby forfeit his own life. To say that society has no power over the life of a criminal is to say that the criminal is invested with power over the lives of all the members of society. When a murderous disposition is made manifest by the commission of a murder, then no other life is secure until that disposition is extirpated. There are certain dispositions and capacities of harm-doing which cannot be extirpated except by extinguishing the existence in which they inhere. No mutilation short of that which of itself would destroy life can be a perfect security.

The substitute for capital punishment proposed by those who deny the right to take life, is perpetual imprisonment. This is a delusive safeguard. A criminal may be enlarged, through the intervention of the pardoning power, which cannot be controlled, and will sometimes, at least, be injudiciously exercised. Or the prisoner may escape. No prison has ever yet been erected, in which a prisoner could live, from which escapes have not been effected. Prisoners have escaped from the Bastile and from the Inquisition. Or the prisoner may murder his keeper. There have recently been two instances of this in a neighboring state. I acknowledge, said he, that the idea is terrible, but to vicious minds it carries a salutary terror, that there is a prison, whence there is no escape, and where the hand of violence is forever stayed,—I mean the grave.

Besides, if society proclaims, through its laws, that it will never resort to any sanction but imprisonment, then when it has once pronounced the sentence of imprisonment for life, its whole power is exhausted. Its quiver is empty. From that hour it proclaims to the criminal, that all human restraint is removed from his will. He is no longer amenable to law. He possesses a certificate of irresponsibility. He bears a charmed life. The commission of a thousand crimes will invoke for him no heavier doom. Innocent citizens are still held in restraint. They cannot even defend themselves against his appetites or passions. He may come forth from his prison over the murdered body of his keeper, and move through society, intangible and inviolable, like an evil deity, making the dagger, the poisoned bowl and the conflagration the instruments of his power, and none can stay his ravages. Such havoc of human life, at least occasionally, would be the inevitable consequence of the doctrine that human life cannot be taken as an expiation of crime. Ten men, aided by such a doctrine, could enslave the world.

But it would seem, that those who so strenuously deny the right of society to violate the principle of human life, have not well considered the nature of their substitute. There are modes of destroying life, not less certain than strangulation. The coercion, the privations, the absolute slavery of perpetual imprisonment, are an untoward recipe for longevity. Life may not be extinguished quite so suddenly by the confinement, the discipline, the despondency and oftentimes the despair of a prison, as it would be by the halter; but in a vast majority of cases, one mode is just as certain to shorten life as the other. One mode takes life by a summary process, the other by protracted severities. Freedom, exercise and social communion are indispensable to the enjoyment of the full term of life. They feed and often revive its expiring flame.

The monarchs of Europe seem to have recognized the existence of a rule—a rule engendered by a common feeling of intense selfishness—that a crowned head is not to be subjected to the infamy of a felon's death. Hence when they made a captive of Napoleon, they imprisoned him at St. Helena. There they inflicted cruelties upon his person and indignities upon his mind, until, beneath their systematic persecutions, his life wasted away and expired. It is true, they did not bring him to the halter or the guillotine; but in every practical view of the subject, the life of Napoleon was as much destroyed at St Helena, as though he had been hung at Tyburn. It is therefore a mere question of more or less, as the very substitute for taking life, takes life. To deny the right to do this directly and yet to do the same thing indirectly is a sophism like that of the Romans, who held *exile* or *banishment* beyond the bounds of Italy to be too degrading a penalty ever to be inflicted upon a Roman citizen. The word, therefore, was never used in a judicial sentence, and by the theory of the Roman law, no man could ever be banished. The tribunals never banished; they merely decreed that every man should be punished with death, who should furnish the proscribed citizen with fire or water.

The religious faith which denies to society the right to touch human life conflicts so strongly with the fundamental principles of social organization, that a stern necessity occasionally constrains its firmest believers to abandon, or, what is worse, to evade it. During the revolutionary war, when the destitution of the American army demanded immediate relief, an effort was made in the Pennsylvania Assembly to obtain appropriations for provisions and for munitions of war. But many members of that Assembly professed conscientious scruples about taking life or being accessary to any measures for that purpose. The proposition was therefore modified, and the Assembly, understandingly voted supplies of wheat, rye and other grains. Under the words "other grains" a species of grain was supplied whose principal ingredients are nitre, sulphur, and charcoal.

It is said that capital punishments are vindictive. But what evidence of vengeance is there in inflicting the penalty of death more than in that of imprisonment for life? The attributes of vengence are that it is unforgiving, unrelenting, inexorable. By capital punishment, the sufferings of the criminal are begun and ended at once. By imprisonment for life, they are followed up and perpetuated from year to year. If there be any manifestations of vengeance in either case, it would seem to be in the latter, where time cannot appease the insatiate passions of the community, and the wrath of one generation is transmitted as an inheritance to another.

Another idea often advanced is, that the punishment of death is utterly powerless as a preventive, because crimes are committed in a state of excitement or phrenzy, which excluded all consideration of consequences. It might be that offences were sometimes committed during paroxysms when the mind was inacessible to all perception of consequences; but it was no less true, that other crimes were committed with premeditation and forethought, and where the act of consummation was the last of a series of well matured and skilfully conducted operations. In such cases, when the guilty passions of the heart were taking counsel together, no doubt the awful form of death would be present at the consultation and often utter a decisive voice of admonition and warning. Still, however, he believed, that the most efficient influence exerted by the fear of a violent and an ignominious death, was upon minds accustomed to criminal thoughts and reflections in secret, but hesitating and trembling upon the question whether they should embark in a course of criminal conduct. In these incipient stages of the progress of guilt, the fear of death would often prove an insurmountable barrier.

But one argument was always appealed to and enlarged upon in relation to this subject, which, in his opinion, had no just basis in reason or feeling. It had not even a shadow to stand upon. It rested solely upon a fiction that had not substance enough in it to cast a shadow.—The amount of that argument is, that human life, of itself, is something too valuable, too sacred, ever to be submitted to the control of human power; that there is something in the nature of human life holy and inviolable. Sir, said Mr M. life is nothing, *life is nothing, the uses of life are all.* Life is but opportunity, and opportunity misimproved is worse than worthless. "Time," it has been said, "is only a great seedfield;" and which, as rational men, are we to regard, the field or the harvest? The field, in itself, is indifferent. But it may be covered with an exuberance of every noxious growth, whose exhalations will spread over society like a pestilence; or it may be abounding and redundant in all the fruits of beneficence. Human life or human existence is like the illimitable space, that surrounds us. In itself, that space is valueless. It possesses value only as a boundless theatre, filled with an infinity of worlds, each thronged with beings capable of virtue and happiness.—There is as much in this expanse of space that is sacred as there is in the mere fact of existence. In themselves they are nothing; it is only in their uses, that they become of inappreciable value. Hence, when an individual manifestly evinces a disposition to pervert his life to purposes of the highest social detriment, society in removing him from the face of the earth, does not destroy that which is inviolable or sacred or even valuable; but in the protecting spirit of a father, it casts out an existence now proved to be incompatible with the well-being of others, as a diseased limb is amputated for the preservation of the body.

Mr Mann closed by saying, that he should not have addressed the Senate upon this subject, were it not for the belief he had before stated, that the growing prevalence of the doctrines, he had impugned were already obstructing the channels of justice, and protecting the lives of the guilty, at the expense of the well being of the innocent. But he entertained a conviction as strong as a prophecy, that if the intelligent and influential portion of the community would but unite in expending a small part of their leisure and their superfluities to enlighten the ignorance and to extirpate the temptations and encouragements to vice which now exist amongst us, they would accomplish an object far higher than the abolition of capital punishments by inducing a state of society which would render their infliction unnecessary.

Mr J. A. Shaw said,

The argumeuts of the gentleman from Suffolk (Mr Mann) were so forcible and convincing, that is was neccessary for him to add but little. As that gentleman, had not however, adverted to the authority of scripture, on which gentlemen upon the other side seem to place great reliance, his remarks would be mostly confined to what he thought the scriptures teach us on the subject. It seemed to him that the gentlemen have wholly mistaken the import of the New Testament, so far as it speaks on this subject. He thought, that its authority ison the other side, and that it justifies capital punishment. So many offences were punished with death during the times mentioned in the Old Testament, and that too by divine command, that we ought to expect under the Christian dispensation a clear and distinct repeal of the law authorizing such punishment, if it were inconsistent with Christianity. But what is the fact? We are informed in the New Testament that civil government, is an ordinance of God. Men were made for civil society, and Christianity recognizes civil government, without specifying any particular form of it, as the ordinance of God, and the civil magistrate as the minister of God. This is its language: "for he (that is, the magistrate(—is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain." "For he is a revenger to execute wrath upon him that doeth evil." Mr Shaw considered this phrase, 'he beareth not the sword in vain,' as an express recognition of capital punishment. It is a figure of speech, which, taken in connexion with the known usages of those days, is as clear in its import as that sentence of the law that requires the condemned malefactor to be hung by the neck till he is dead. He was confirmed in this opinion by the language of St Paul before Festus. These are his words; 'for if I be an offender or have committed any thing worthy of death, I refuse not die.' Is there not in these words of the Apostle an explicit acknowledgment that the civil magistrate had in his hands the power of life and death? Does he not plainly declare that if he is guilty of any heinous offence, he is ready to suffer the punishment of death? Did he ever call in question the right of such power on the part of the magistrate; or is there any thing in the New Testament denying it? He was satisfied there is not.

The malefactor, said Mr S., must sometimes suffer death from the very necessity of the case, for civil government cannot be maintained without it. Self-defence is called the first law of nature, and it sometimes requires men to take human life. Right and duty are reciprocal terms, and unless the highway ruffian has a right to take my life, it is my duty to defend it against him at all hazards, even to the destruction of his. And if the individual has this right, civil government also has it, for civil society is nothing less than a league for protection and mutual self-defence. Cases sometimes occur when it must exercise this right. When the felon attempts to escape from or resists the officers of justice, it will sometimes happen, that he must either go clear to repeat his crimes, or must be put to death. The very existence of civil government seems to imply the right of capital punishment; and the only question is in what cases it ought to be resorted to.

Mr S thought the remark of the gentleman from Suffolk correct, when he said there was a morbid state of mind too generally prevalent respecting this subject, which ought to be corrected. Amid the new notions of the day let us consider that innovations are not always reforms. Let us be so far conservatives as to retain every thing valuable in our institutions, and so far reformers as to reject nothing but what is evil.

Mr Hudson said that he believed that the scriptures afforded no argument either for or against capital punishment. He should not go particularly into the subject, but would briefly give his views upon the scripture argument. The cases adverted to by gentlemen showed that the punishment of death ought to be inflicted or dispensed with as the state of society required. In the case of Cain capital punishment was not inflicted. When the Lord gave laws to the Hebrews, he incorporated the punishment of death into his code. In the one case capital punishment was enforced, but in the other it was not. And why is this? Evidently because the state or condition of society varied. When the good of society required capital punishment, it was inflicted by the Judge of all the earth, who doeth right; but when the state of society did not demand it, it was dispensed with. Thus the Old Testament recognizes the principle that the condition of society must determine the propriety of capital punishment.

But it will be said that the law of Moses is annulled by the gospel. On this subject he believed that there was a great mistake. The Jewish dispensation was a theocracy embracing both civil and religious laws. Those which were of a local and temporary nature were repealed by the Christian dispensation. But so far as temporal penalties were attached to the violation of laws the observance of which was necessary to the well-being of society, the nature of the punishment was left to the discretion of civil governments in coming times. It was not within the spirit or design of the gospel to interfere with the penalties affixed to human laws. The precepts forbidding retaliation were not absolute according to the letter; for such an interpretation would do away all punishment. They must be taken in a restricted sense. Punishment was to extend so far as the best interests of society demanded. If it be expedient and for the public good that the punishment of death should be inflicted in some cases, it is not forbidden. On the whole he was not prepared with his views of the present state of society to abandon the provision in the laws for the punishment of death.

Mr Willard replied briefly to Mr Shaw upon the argument from scripture. He admitted with Mr S. that Christ and his apostles did not interfere directly with existing governments, on the contrary they studiously avoided interference. But Mr W. still maintained the ground that the spirit of the gospel went to the full length for which he had contended, and the particular texts cited by Mr S. were not at variance with the views already taken by Mr W., but were applicable to that submission which was inculcated to existing laws and rulers.

Mr Rodman answered some of the remarks made by Mr Mann, and Mr Austin made a few observations against the punishment of death and a sanguinary penal code, illustrating their ill effects in the laws of England.

FREE CHAPEL FOR THE POOR.

The following communication needs no explanation; and we trust no important efforts will be necessary to accomplish the benevolent design proposed. We cannot conceive how the wealthy can better part with something of their superfluity, than by contributing to the means of promoting the moral and religious improvement of the poor; thus affording them the best preservation against discontent, rescuing them from vice, and adding to the security and peace of society.

The Chapel in Friend street it is manifest does not afford the necessary accommodation for the services which are held there, and its confined situation as well as diminutive size, has probably been the occasion of the protacted illness of one of the Ministers at large, which has prevented him from preaching for three months.

There is not only no sectarian feeling in regard to the object proposed, but the chapel is open to all denominations. Persons of all the different denominations labor in the Sunday School, and ministers of all denominations have preached in it, and will continue so to do, while it is under the care of the present minister at large whose services are held there.

The request before the public is not for an experiment; the Chapel now used is filled to overflowing at the evening service. The place is not only very inconvenient, it is insufficient. As a proof of this we may mention that one of the clergymen of this city who has frequently officiated there has contributed $900 of the sum already raised for a new House of Worship.

The Circular alluded to below is on our next page.

To the Editor of the Register and Observer.

A Circular has been sent to a number of gentlemen in our city, the object of which is to obtain $7000 for the erection of a free chapel, upon the ground of the Mill Pond. It is well known to many among us, that free religious services have been held there from the commencement of the Ministry at Large, in the autumn of 1826. These services were first held in the upper room of the Circular Building in Merimack street. In 1828, a small chapel was erected in Friend street, to which these services were transferred, and in which they have continued till this time. This chapel, however, is not only too small for the objects for which it is wanted, but one side of it is already quite closed against all access of light and air, and the other will soon be as effectually sealed. We shall therefore soon be wholly dependent for light and ventilation, as we now are almost entirely, upon the narrow front and rear of our place of worship. Nor is this all. The whole concomitants of our present location are unfavorable to our objects. Reference is made in the Circular to some of the circumstances which make the place "disagreeable to the teachers" in our Sunday school, "and disadvantageous to the pupils." It is even at a great expense of personal comfort to preachers, and to teachers in our Sunday school, to our pupils and our Sunday audiences, that we assemble there, especially in summer. No one interested in our objects, and who will visit and examine our chapel, can doubt whether we should have a new building. We do not want an expensive and showy edifice. We ask only for the accommodations of the simplest kind, which will enable us to gather, as far as shall be practicable, all the children of that neighborhood not connected with our churches, into our Sunday school; and all the families which have no place of worship into a chapel for christian instruction. Without the aid of chapels, the Ministry at Large can but partially accomplish its objects. This ministry is indeed extended to many, who are hardly to be gathered into these chapels, and who cannot be brought into our churches. But it can bring those into its own places of worship, who are not otherwise to be brought together for social worship. It must, however, for this purpose, have commodious and comfortable places to which it may invite those whom it would bring into them. The ministry has commended itself to public confidence by its unquestionable results. It has rescued large numbers of children from moral ruin. It has extended Christian instruction and influence where no other agency could have carried them. It has dimnished the pauperism of our city, raised the character and improved the condition of many of the poor, and carried Christian principle where no municipal authority could have brought law to an effectual bearing. With $7000 in addition to the sum for which we can sell our chapel and ground we can obtain a new and well placed chapel, with a commodious sunday school room beneath it. Of this sum, twenty two or three hundred dollars are subscribed. As an important saving may be made, both of time and money, by a knowledge that the amount wanted may be obtained by us, we respectfully beg for an early reply from those to whom our Circulars have been sent. —We know not an object of philanthropy, for which money is wanted, which has higher claims upon public patronage.

ONE OF THE SIGNERS OF THE CIRCULAR.

RIOTOUS PROCEEDINGS.

On Wednesday P. M. of last week, we heard, while in our office between 3 and 4 O'clock, that there was a riot in Washington Street. The information gave us very little uneasiness, presuming that the Mayor or other Magistrates of the city would immediately suppress any disorders that might occur, especially at that hour in the day. At any rate we did not choose to indulge our curiosity so far as to become a spectator of the scene, not thinking it right or fit to go among the crowd in which we could exercise no legal authority, and should only add to the numbers that stood in the way of those whose duty it was to disperse the multitude. To our great surprise, when we left our office at five o'clock, we found the streets about the Post Office still thronged, and were informed that a coach had just driven off to Leverett Street Jail with Thompson or Garrison to place him in safety from the rage of the mob. We were as well prepared in mind, as soon as we learned the principal facts on the next day, to say all that we wish to say on this subject, as we are now; but circumstances prevented.

For the fifteen months that are nearly completed, since we began to conduct this journal, we have held but one language concerning unlawful and riotous assemblies and movements, and self-constituted tribunals comprising in the same persons the offices of accusers, judges and jury, and executing their own sentences. So far as it usurps the authority of law we know not of any distinction between one mob and another, whether it be for the destruction of a convent, for the hanging of gamblers and promoters of insurrection among slaves, for demolishing the houses of the fraudulent and the licentious, or for injuring the persons of those who espouse an unpopular cause, and who aspire to work miracles in favor of humanity, without supernatural or even natural *means*. If a few black and white ladies, in an hour of romance or revery agree to meet together and to be taught by those sharpsighted men who see the end from the beginning—how they can be instrumental in breaking the chains of two and a half millions of slaves in the twinkling of an eye, and converting them into orderly, intelligent freemen and patterns of self-government,—we ask why should they not be indulged? However faithless we may be, in regard to all this matter, we can see nothing in it calling for such fury. We think indeed that the notoriety given by the fair sisters to their assemblage was ill-judged, but we can pardon something to their sanguine expectations, we had almost said to their vanity, since it is so common now a days, in various *movements*, to ascribe a sovereignty to female influence, which makes it indispensable to such movements. Great publicity in compassing their schemes has never seemed to us to be in good taste on the part of females; but we claim no infallibility on this point, more than on any other. Their charitable associations of humble pretensions, we admire, and think it due to them, (though not perhaps so much to them as to the cause of humanity) to make known their operations; it

is due to the same cause that the fruits of their charity should be set forth in public by devotional exercises and expositions of their benevolent designs. But when we come to subjects of grave political reform, embracing complicated national interests, it might be wiser in the gentler sex to seek information at home, and lend their influence in a more private way.

More than this, we think it is not well for men or women either to court persecution. Our anti-slavery friends complain of persecution, and not without reason, and think they possess all the forbearance that the spirit of Christianity demands. Let them imitate the example of the early Christians. During the persecution of the Christians in the time of Trajan, they were accustomed to meet in private and sing their hymns of praise before the light of day began. We do *not* say that an unpopular institution, society or sect should do the same, literally, at this day; but we do say that as friends of peace they ought not to defy public opinion, however wrong; they ought rather to watch their opportunities for doing the good at which they profess to aim.

But we forbear. We claim the unshackled freedom of speech and of the press; the right to speak and print every thing which is not immoral or seditious. But there is a law of prudence as well as of liberty that ought to be obeyed. If there are evils of any kind beyond the remedy of existing laws, they ought to be endured, till the laws can reach them. For there is no social evil so great as that of superseding or prostrating the laws; as that of the punishment of persons or destruction of property by violence, while it is the design of the laws and the duty of those who execute them to protect both. We know not of any language of reprobation too strong of those acts which place a single individual beyond the protecting power of law.

RELIGIOUS INSTRUCTION OF SLAVES.

It has been feared by some of the friends of humanity, that the increasing efforts which have been made for sometime to promote the religious education of slaves in the United States would be frustrated by the measures of the ultra abolitionists. But whatever cautious regulations may be made by legislative provisions, there is every appearance, in the Southern religious journals, of growing earnestness in the cause. "We are confident" says the Charleston Observer, "that special pains will be taken to render legislation upon this subject conformable to the views of the leading Christian denominations, which compose our society."

Some of the reasons assigned for this opinion are as follows:

Well authenticated facts are familiar to the community respecting the salutary influence of the gospel upon the slave population in other parts of the world. The testimony from the West India plantations is full and decided upon this point.—There the Moravians, the Methodists, the Episcopalians, and the Baptists, have through evil and good report, preached the pure Gospel of Christ to the slaves with signal success. It is true they have occasionally had to encounter opposition from the planters. But this opposition uniformly subsided when the result of their labors, in rendering those to whom they preached, more industrious, and subordinate, and faithful, was seen. And hence it became an object of solicitude with the planters themselves to procure faithful and approved Missionaries for their plantations.

So far as the experiment has been made in different sections of our own and neighboring States, the same result has been secured. The negroes have become more honest, and sober, and trust worthy, and are managed with much greater ease. It is found to be for the interest of the planters, to say nothing of their duty, to furnish their servants the means of religious instruction.

SCHOOLS IN ENGLAND.

In the year 1803 the King of England, in pursuance of an Address of the House of Commons, directed the Secretary of State for the Home Department to use his best endeavors to procure information from all parts of England and Wales respecting the schools, whether infant, daily, or Sunday schools, endowed or unendowed, the number and sex of the scholars, the age at which they generally enter and quit, the emoluments of the teachers &c. The inquiries appear to have been attended with great success, as we should judge from the bulk of the documents which have been printed. The Abstract of the Answers and Returns (recently printed) fills two large folio volumes amounting to 934 pages.

Printed copies of the several questions were circulated for the use of schoolmasters and schoolmistresses, and in most cases original returns were received from them (authenticated by their own signatures) through the Overseers of the Poor.

FOR THE REGISTER AND OBSERVER.

REV. WILLIAM STEILL BROWN.

Mr Editor,—I have been much affected by the notice in the Register of last week, of the death of the Rev. William Steill Brown, at Texas. Thus within a few short months of each other have passed away, in a strange land, in the midst of perplexities, trials and hardships, this cultivated and interesting man, and the too delicate companion of his life. They have left their little brood of children, orphans, —where?—where are they? under whose care, at whose mercy, in that wild and unsettled region?

It is, I think, three years this autumn, since Mr Brown came to America. He was ardently cherished by his friends at home, admired for his gifts, loved for his goodness, the minister of a devoted people; he might have lived in comfort, ease, and honor among those that were eager to retain him. And why did he leave them? His ardent and romantic mind, helped by the yet more enthusiastic romance of his wife, had painted to him in too glowing colors the bliss of these free shores, and they sighed for transatlantic liberty;—the prairies and the forests, the log cabins and the waterfalls were all mingled in their imaginations with notions of primeval innocence and bliss; and they could not be happy till they had escaped from the restraint of artificial life, from the heartlessness and luxury of a crowded and suffering nation, into the unbounded and uninterrupted enjoyment of this rude young republic. I saw them soon after their arrival. I found them in this state of amiable though mistaken ecstasy. They were astonished at the coolness of heart and moderation of phrase with which they found us enjoying and speaking of our country and its blessings. It seemed to them that any language but that of rapture was unfit for a free people, and almost treason against a republic. I attended them to a literary exhibition, and they remarked with astonishment, that the young men, who ought to be all enthusiasm about their country's glory, were discussing with gravity its perils, and using words of caution concerning its prospects. It seemed to them against nature. I accompanied them to Mount Auburn. Its exquisite retreats, its various woods, its beautiful diversity of slopes, its endless change of picturesque situations, delighted them. Then came upon them the vision of the primeval forest, and the first log hut, and they seemed impatient to break away and hide themselves in the far, far west,—which seemed to their minds nothing more than one vast and beautiful Sweet Auburn.

They remained not long in this vicinity. Mr Brown preached in the city, and greatly to the gratification of those who heard him. He made many warm friends, who would gladly have changed his purposes, and retained him in this region which he was so fitted to enjoy and to adorn. I think that he became partly convinced of the error of his mode of thinking, and, if alone, might have been induced to remain here;—oh, if he had, we are ready to say, how different, how more useful, how more extended, might have been his life. But who can tell?—He went to Buffalo, and there took charge of a Congregation and edited a small religious magazine, and proved himself to be what his English friends had assured us we should find him. But after a few months he pressed on still further west. His wife's health declined. Want and hardship oppressed him. Disappointments beset him. In the course of the last spring she died;—a woman of peculiar and in some respects uncommon powers, but of education and habits adapted solely to a life of refinement and ease, and totally unfitted, by every thing except an exaggerated imagination, for the trying realities of a new world. Her expected Eden proved but a wilderness and a burying place. Since then I know nothing of Mr Brown, except that he interested himself in the settlement of Texas, where it seems he has fallen a victim to the hardships and disease of a new country. It is a melancholy story. Youth, refinement, high talent, generous heart, taste, eloquence, thus early sacrificed in the pursuit of a waking dream. Our river sides, and hill sides contain the ashes of many noble hearts, but there are no graves at which a thoughtful man may sit and find more affecting themes of contemplation than at the severed tombs of this young stranger and his wife,—never perhaps to be wet by the tears of child or relative,—and their children dispersed whither?—to be cared for by whom? to live, perhaps, dependent and suffering,—perhaps to lay their early-deserted and care-worn bodies in a premature grave.—Let us trust that they will find friends. At least let us not despair for them of the care of the Father of the fatherless.

W.

BENEVOLENT SOCIETIES OF BOSTON.

We have received the 'First Annual Report of the Association of Delegates from the Benevolent Societies of Boston,' presented by Dr Tuckerman, as Chairman of the Committee. It is full of interesting facts and of important views relating to the operations of societies for the relief of the indigent, remarkable for profound research and practical philosophy. We shall give some account of its valuable contents next week.

*** We have received several communications which we are obliged to postpone to the coming week; and among them one in vindication of the Punishment by Death.

ECCLESIASTICAL.

Installation.—On Wednesday, 21st inst., Rev. John D. Sweet was installed over the First Congregational Church and Society in Kingston. Introductory prayer by Rev. E. P. Crafts, of East Bridgewater; selections from Scripture by Rev. M. Allen, of Pembroke; sermon by Rev. A. Young, of Boston; prayer of installation by Rev. Dr Kendall, of Plymouth; charge by Rev. A. Bigelow, of Taunton; right hand of fellowship by Rev. Joseph Angier, of New Bedford; address to the Society by Rev. J. Moore, of Duxbury; concluding prayer by Rev. T. P. Doggett, of Bridgewater.

Ordination.—In Cambridge-port on Sabbath evening, Mr Lewis Colby, late graduate of Newton Theological institution, was ordained as an Evangelist. The Scriptures were read and the introductory prayer offered, by the Rev. Mr Warne; sermon by Dr Sharp; ordaining prayer by the Rev. Mr Lovell, pastor of the church of which Mr Colby was a member; the right hand of fellowship by the Rev. Mr Jacobs; concluding prayer by father Elisha Williams.

Mr Colby has been elected and is about to enter upon his duties as Theological Professor, in Alton Seminary, Illinois.

We understand that Mr Harrison G. O. Phipps, late of the Theological School, Cambridge, has received and accepted a unanimous invitation to settle as Pastor over the First Congregational Society in the town of Cohasset.

Rev. Dr Skinner, Professor of Sacred Rhetoric, in Andover Theological Seminary, has received a call from the Laight street church in New York, of Dr Cox was formerly pastor. We understand that Dr S. has accepted the call, and that in consequence he has resigned his professorship at Andover.

Rev. Nehemiah Adams, of Boston, has been appointed Professor of Rhetoric at the Andover Theological Institution, in place of Rev. Dr Skinner, resigned.

INTELLIGENCE.

DOMESTIC.

FREE CHAPEL FOR THE POOR.

[*Circular.*]

Boston. September, 1835.

In the autumn of the year 1826, a number of gentlemen, who were connected together under the title of the Association for Moral and Religious Improvement, and who for some years previous had been in the practice of holding religious meetings among the poor in different sections of our city, procured the use of an upper room of a building in Merrimack street, known as the Circular building, for the purpose of holding stated religious meetings for the poor and others of the less favored classes in that neighborhood. The religious services were conducted by Rev. Dr Tuckerman, who was the first, and, for years, the only Minister at large in our city.

The Howard Sunday school was also established at the same time and place, and was designed for the children of the same classes as those above alluded to. The success and importance of these exercises, and the inconvenient and comfortless condition of the room in which they were held, led to an effort in the year 1828, to procure some commodious and central place, where regular services should be held on the Sabbath, suited to the wants and capacities of those whom it was desirable to bring together under this ministry. A subscription paper was drawn up, and a sufficient sum soon obtained for the purchase of a lot of land in Friend street, and the erection upon it of the present wooden chapel. The whole was then conveyed in trust to certain of the subscribers, subject to the condition that it should be devoted exclusively and forever to the *free religious instruction of the poor in the city of Boston.*

Both the chapel services and the Sunday school instructions have from that time been regularly continued, to this day; and, with every year which has rolled by, have been exciting a deeper interest and exerting a wider influence among the families in the neighborhood. In the chapel there are, during the spring, summer and autumn, two services on the Lord's day, and, in the winter, three, which are well attended. The Sunday school is held twice each Sabbath, and now numbers over two hundred pupils. We would not indulge in visionary views in respect to this or any other work: but we think it cannot be doubted, even by the most sceptical, that these provisions for the poor and less favored classes of our population are suited to produce great and important results.

Will you then allow us respectfully to state to you, that the population around the mill-pond, has, within a few years past, increased with great rapidity; and, in consequence, that the chapel, which at first was thought to be favorably situated, is now confined and inconvenient. Instead of being a prominent and attractive object, as a building of this character should be, it is now difficult of access, and almost concealed from view by the mass of buildings which surround it. One of its sides has, for some time past been completely closed up by a brick building standing against it; and the other is soon to be closed in the same manner; so that all access of light and air will be soon excluded, excepting from a narrow front and rear. There are, also, two large livery stables, and an extensive hotel, in the immediate vicinity; which, with their concomitants, are very disagreeable to the teachers, and disadvantageous to the pupils. In addition to these disadvantages, there are others of an irremediable character, which arise from the internal structure and arrangement of the building itself. Experience has shown it to be too small and very unsuitable to the objects for which it was intended. The Trustees of the present chapel have been made acquainted with the above state of things, and approve of our design. At a full meeting of their board, they voted to exchange the present situation for a more favorable one, or to apply the proceeds of a sale of the premises to a new purchase, as should be thought best. The Executive Committee of the Benevolent Fraternity of Churches, have also expressed their unanimous approval of the measure. We propose therefore to purchase in the same vicinity, a lot of land, containing from 2500 to 3000 square feet, so situated, as at all times to command light and air, and be free from obstructions from future erections; and to erect thereon a plain brick edifice, about fifty feet square, which shall contain a commodious room for the Sunday school in the basement story, and a neat and convenient chapel, with perfectly plain finish, in the one above. The present premises, we are of opinion, can be so disposed of as to nett $3000 and we conceive that we shall need in addition, for the completion of our plan, the further sum of $7000. This amount we propose to raise by subscription; and when we regard the importance of the object, and the known philanthropy of the parties upon whom we depend for its accomplishment, we cannot for a moment doubt our success. It is not our design to obtain a large and costly edifice. For ornament and show we would not ask a dollar; neither do we wish to gather any worshippers, either children or adults, who are connected with, or are desirous to attend any other religious society in the city. We desire our chapel to be, in intention and fact *a free chapel for the poor;* not an object of doubtful utility to any, but a cherished spot, where the children of ignorance and neglect may learn to love and practise the simple teachings of Jesus—and to which all for whom the Ministry at large is intended, may be free to come to gather hope and consolation and advice. Neither do we mean to act as the instruments of a sect, or for sectarian purposes. The chapel, as is well known, is immediately under the patronage of the Benevolent Association of Churches, recently established in this city; but we do not mean, therefore, to teach Unitarianism or any other dividing creed; but simply those great and commanding truths of our religion which all Christians acknowledge, and which are adapted to the character and wants of those who are to be the subjects of them.

Past experience has convinced us, that in the neighborhood of the mill pond there is a wide field for the most pure and unexceptionable philanthropic effort. A very large number of families and individuals are located there, who from various causes, do not enjoy any of the common advantages of religious instruction. This number is increasing rapidly, and, in all human probability, must continue to increase in future years. We conceive therefore, that there is a claim resting upon the wealthier classes in this community, not only as Christians but as good citizens, to see that their moral wants are adequately supplied. The well being of our civil institutions demands it of us as a matter of policy.—We do not expect to make all men Christians, nor to work miracles by this or any other means; but we are assured that it is the design of Providence to effect its changes upon the heart and character chiefly by human means and operation, and we know of none more simple and appropriate, than those now proposed to be extended. With these views and feelings, we willingly leave the subject to the consideration of the good and philanthropic, confident that it will meet their sympathy and approbation, and obtain for us whatever means may be required for the completion of an object so important to society, and so anxiously looked for by the poor themselves.

Very respectfully, your ob't servants,

FREDERICK T. GRAY,
ELIJAH COBB,
R. W. BAYLEY,
H. B. ROGERS,
JOSEPH TUCKERMAN, } *Committee.*

Dartmouth College.—The annual Catalogue is just published. The number of Students is as follows:—Seniors, 41, Juniors 30, Sophomores 52, Freshmen 63,—total 186; Medical Students, Senior Class 41, Junior Class 39,—total 80; whole number of Students in both departments 266.

Bowdoin College.—From the Catalogue of the officers and students of Bowdoin College, just published, it appears that there are 144 Students at present at the institution, viz:—Seniors 29, Juniors 49, Sophomores 39, Freshmen 27.

Sergeant at Arms.—Benjamin Stevens, Esq. has been chosen to this office by the Senate, in concurrence with the House.

The New York Abolition Convention met on the 21st inst. at Utica, in the 2d Presbyterian Meeting House, organized and adjourned to Whitesboro. Several hundred Abolitionists were in attendance. Much confusion, but no violence occurred.

Incendiaries.—On information given the Chief Engineer of the Fire Department, by a man named Hiram D. Freeman, two mechanics named Stephen Russell and Simeon L. Crockett, were arrested in their beds at South Boston, charged with having set fire to these buildings. On examination before the Police Court, they were fully committed for trial at the November term of the Supreme Court.—It is said that they had been employed as workmen on these houses and had been drinking in company with Freeman in the immediate vicinity, at which time they intimated something of their design; that F. pretended to fall in with it, and saw one of them apply the match which fired the building.

Useful Invention.—We understand that Hon. Nathan Read, of Belfast, Maine, has obtained a patent for preventing the bursting of boilers which are a part of the steam engine used in propelling boats.—This will be a most useful invention; and second only to that of the steam engine itself. Mr Read is of a very philosophical and ingenious turn; and he was *really* the first who showed that boats could be propelled by means of steam; which was in 1786. He was a professor in Harvard University several years, and afterwards a member of Congress. He is not capable of deceiving the public; and his plan is highly worthy of the consideration of the community.—*Am. Magazine.*

[Our elderly readers will remember Mr Read as the Representative in Congress, from Essex South, many years ago. He resided in Danvers.]—*Salem Gazette.*

FOREIGN.

London papers have been received to the 26th of September.

Spain.—The affairs of Spain form the subject of greatest interest.

The following account of a battle between the Queen's troops and the Carlists near Bilboa is from a London Paper.

The divisions of Espartero and Espeleta, amounting together to about 8,000 men, marched on the 11th from Bilboa. The two divisions had not marched above two miles when they fell in with the advanced parties of the enemy, who skirmished with them, until they reached Arrigorrega, where they found the main body of Carlists under Moreno, amounting to eleven or twelve thousand men, strongly posted. Under these circumstances, Espeleta, not wishing to leave behind him so large a force, which would have been sufficient to blockade Bilboa, had the Queen's troops continued their march to Orduna, as was originally intended, ordered his forces to retreat, upon which they were hotly pursued by the enemy. When the noise of the firing was heard at Bilboa, the garrison and four battalions of the English marched out to support Espeleta's troops. In consequence of the bridge over the Nervion having been abandoned before the rear of Espartero's division, with part of the baggage, had passed, the Carlist cavalry charged them, and occasioned considerable loss; but Espartero placed himself at the head of a few cavalry and recovered the bridge, and the 3d regiment of the English coming to his assistance, charged down the road and drove the Carlists back. This was the only English battalion that was seriously engaged, and it behaved very well. Espartero was severely wounded in the arm; and the total loss during the day, including two English killed and ten wounded, does not exceed 450 men.

The Carlists occupied on the 12th the same positions they held on the preceding day, in the villages of St Migel, Arrigorrega, and Bassouri, with a battalion in advance at the bridge of Puente Nuevo. The river remains open, and as nearly 12,000 men are in Bilboa and its immediate neighborhood, there is not the least reason to fear for its safety. Don Carlos is at Durango.

A new ministry had been formed in Spain under Mendizabal. A London paper of Sept 26, says:

We have just received Madrid papers to the 18th, together with a letter of the same date. It states that M. Mendizabal had already found mysterious obstacles removed, and that confidence in his Government is greater than he could have expected. Cadiz, it was positively asserted, had already sent in its adhesion to any Government of which M. Mendizabal represented the spirit. Andalusia, it was said, would make even less extraordinary demands than Catalonia. A decree had been issued declaring Madrid no longer in a state of siege.

France.—Extracts of letters from Paris published in the N. York American, Sept. 8th.

I have nothing encouraging to say to you on the subject of the 25 millions. All the American packets from Havre go full of goods, every one leaves out many packages for its successor; there is quite a scrambling who shall get his goods on board first; and I am told the principal shippers are French, which has not been the case heretofore. The best informed persons here think, if there is any thing like temporizing on your side, the end of the affair will not soon be seen. If the government of the United States thinks enough has been done to satisfy all that was proper to be asked by that of France, there should be no further delay in taking measures to bring these mistaken people to their senses, should their be no satisfactory evidence before the meeting of Congress, that they are ready to pay the money voted, and that without condition.

Sept. 16.—There is a rumor that M. de Rosthchild has asked for the first payment, on account of the 25 millions, but the Minister of Finances did not pay. We Frenchmen think that for 25 millions you might give some millions of excuses, but to be serious, is it not lamentable to see two nations like France and the United States, get into greater difficulties than ever, after having been so nearly agreed on all points.

Italy.—The Cholera in Italy appears to be subsiding. The aggregate number of deaths at Genoa is stated at between 3000 and 4000, of which 1000 occurred in a single week.

Rev. George Whitney, has received and accepted a unanimous invitation to become colleague pastor with Rev. Dr Gray of Jamaica Plain.

MARRIAGES.

In this city, by Rev. Dr Sharp, Rev. Lewis Colby, Professor elect of Alton College, Illinois, to Miss Sarah F. Griggs.

In Salem, by Rev. Mr Upham, Caleb Foote, Esq. editor of the Salem Gazette, to Miss Mary W. daughter of Hon. Daniel A. White.

In Cambridge Edward Warren M. D. of this city, to Miss Caroline R. Ware, daughter of Rev. Henry Ware D.D.

In Somersworth, N. H. by Rev. Mr Root, Isaac C. Pray, Esq. of the firm of Waterston, Pray and Co. merchants, of Boston, to Miss Mary Rollins, of S.

DEATHS.

In this city, on Sunday last, of consumption, Charles S. Appleton, son of Hon. N. Appleton, 20.

On Saturday evening, of typhus fever, Mr John Grew, merchant, of the firm of Hosmer & Grew.

In Cambridge, Hon. Daniel Davis, late Solicitor General of Massachusetts.——Mr Luke Moore.

In Charlestown, Mrs Sarah Hunnewell, 73.

Died in Cambridge-port, after a lingering illness, Miss Eliza Edes, aged 68.

In Hingham, 8th inst. Miss Hannah C. Andrews, 24, youngest daughter of the late Thomas Andrews Esq.

THE Publishers of "A Reprint of the Early Vernacular Versions of the New Testament," are anxious to procure a copy either of that of Tyndale, of Coverdale, or John Rogers (commonly called Thos. Mathew's.) These may easily be distinguished from the German or Bishop's by a date prior to A D 1560, or by certain internal marks, if the title page be lost. Any persons able to furnish a clue to either of such *supposed* Bibles, will confer a favor on the Publishers by commnicating it to the Editor of the Register. o 31.

SCHOOL TESTAMENTS.

THIS day received, a large lot of School Testaments, on good paper and type (from the American Bible Society's Plates) and strongly bound in cloth. This is the best school edition of the Testament in the market, and will be sold at a very small advance on the cost of manufacture. Also a good collection of quarto, octavo, and duodecimo Bibles, that are very strongly bound, and superior editions. For sale at unusually low prices.

RUSSELL, SHATTUCK & CO.
o 31. 121 Washington St.

FOLLEN'S GOSPEL OF ST. JOHN.

THIS day published, Luther's German Version of the Gospel of St John, with an Interlinear English Translation, for the use of Students By Charles Follen, Professor of the German Language and Literature in Harvard University.

Boston Bookstore, JAMES MUNROE & Co., 134 Washington street. jy 11

BRAZER'S ESSAY ON DIVINE INFLUENCE.

THIS day published by JAMES MUNROE & CO. Essay on the Doctrine of Divine Influence upon the human Soul.—first published in the Christian Examiner, by John Brazer.

Boston Bookstore 134 Washington St. Sept. 5

HOURS OF DEVOTION,

TRANSLATED by Morris Mattson second American from the thirteenth German edition. For sale by *JAMES MUNROE & Co.* 134 Washington st. sept 26

POPULAR SCHOOL BOOKS.

CARTER, HENDEE & Co., 131 Washington st. Boston, being extensivevely and almost wholly engaged in the publication of School Books, are enabled to offer to School Committees and Teachers, a list in the highest degree worthy their attention. The following are particularly adapted to the wants of our public schools.

1. The National Spelling Book, by B. D. Emerson.

This Spelling Book is used exclusively in the Boston Public Schools, and has been approved in New York, Pennsylvania, Maryland, and in the Western and Southern States.

2. Emerson's Introductory Spelling Book, for beginners.

3. The New National Spelling Book, by B. D. Emerson.

This book differs from the old (meaning the one now in general use) principally in the orthography of some disputed words. It is compiled to meet the wishes of several valued teachers, who approved the plan of its predecessor, as to its classification and plan for precisely pointing out the pronunciation, but who were reluctant to follow the orthography of Walker in all cases.

The publication of the former "National Spelling Book" will be continued, so that those instructers who prefer that edition, may still be supplied.

4 Pierpont's Series of Reading Books, viz—The Young Reader—Introduction to the National Reader—The National Reader,—and the American First Class Book. Three of these works are used in the Boston public schools; the two latter have been reprinted in England, where they are called better works of the kind, than any used in that country. If Murray's English Reader is discarded at home, should it not be in this country?

'All interested in the education of youth must feel highly indebted to Mr Barker for his reprint of that excellent and popular school book, the National Reader.'—*Cambridge (Eng) Press.*

'We hesitate not to say the National Reader is a most valuable manual of school literature.'—*Sheffield (Eng.) Iris.*

'In all respects we believe that it is superior to most of the collestions now in this country.'—*Aberdeen Scot. Observer.*

5. Worcester's Series of Reading Books, viz—A Second Book for Reading and Spelling—A Third Book for Reading and Spelling, with simple rules and instructions for avoiding common errors—and a Fourth Book for Reading and Spelling, with instructions.

6. Smith's Practical and Mental Arithmetic—a work now adopted in very many of the schools and academies throughout the country. This work contains also a short system of Book-keeping, suitable for mechanics, farmers, and traders.

7. Blake's Geography for Children, with 8 copperplate maps and 30 engravings.

8. Field's School Geography and Atlas. 'It is used in all the Boston public Schools.'

9. Walsh's Book-keeping, for common schools.

10. Goodrich's History of the United States, improved edition.

11. Questions to Goodrich's U. S. History, by Rev J. Emerson.

12. Parley's First, Second, and Third Books of History, the most popular series now in use.

13. Parley's History of Animals.

14. Hildreth's View of the United States.

15. Hildreth's Sequel to do.

16. The Historical Class Book, by Hon. Wm Sullivan.

17. Whelpley's Compend of General History, with corrections and improvements. By Rev. J. Emerson.

18. The Child's History of the United States, for schools.

19. The Young Astronomer, by Samuel Worcester.

20. Grund's Popular Lessons in Astronomy.

21. Vose's Astronomy, new edition.

22. The Little Philosopher, by Abbott. This is a valuable work for primary schools.

23. Bakewell's Philosophical Conversations, edited by E. Bailey, Principal of the Young Ladies' High School, Boston.

24. Grund's Elements of Natural Philosophy, new and improved edition.

25. Grund's Elements of Chemistry.

26. Bailey's First Lessons in Algebra, used in the Boston Public Schools.

27. Key to do. for teachers.

28. Grund's Exercises in Algebra, and Key.

29 Holbrook's Easy Lessons in Geometry.

30. Grund's Plane Geometry.

31. Grund's Solid Geometry.

32. Woodbridges Geographical Copy Book.

33. Cleaveland's First Lessons in Latin.

34. Walker's Latin Reader.

35. Lempriere's Classical Dictionary, Boston edition—duodecimo volume.

36. Wanostrocht's French Grammar.

37. Bossut's French Word and Phrase Book.

38. Hentz's French Reader.

39. La Bagatelle, or Easy Lessons in French for Youth.

40. The Child's Botany, with copperplate engravings.

41. Studies in Poetry, for Female Schools, by Cheever.

42. Boston Reading Lessons, for primary schools.

43. Hall's Lectures on School Keeping.

44. Hall's Lectures to Female Teachers.

45. The Political Class Book, by Hon. William Sullivan.

46. The Moral Class Book, do.

Frost's Elements of English Grammar, with progressive Exercises in Parsing; recommended by the Boston Association of Instructers.

48. Parley's Arithmetic for Children, with numerous engravings.

☞ School Committees, Teachers, and persons interested in education, are requested to examine the above books. o 31.

EMERSON'S ARITHMETICS.

THE NORTH AMERICAN ARITHMETIC, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprises a review of the elementary principles of arithmetic, with a full developement of its higher operations.

The three books are the result of five years labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent works. Among those who recommend the work are—Professor Joslin, of Union College, Schenectady; Professor Peirce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; S. W. Seton, Visitor for the Public School Society, New York; W. R Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont University; Professor Wall, of Ohio University, and Professor Hamilton, of Nashville University.

The Masters of the Boston Public Schools, Departments of Arithmetic, make the following statement.

"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools.—After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Mackintosh, jr. and seven others.)

At a meeting of the School Committee of Boston, held Nov. 18th, 1834, it was voted, unanimously, "That Emerson's North American Arithmetic, be substituted for Colburn's First Lessons and Sequel."

Emerson's Arithmetics, and also KEYS to the same for the use of Teachers, are published by *RUSSELL, SHATTUCK & Co.*, Boston.

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THE *SCRIPTURAL INTERPRETER*,—Vol. V. No. 4—just published by L. C. Bowles, 147 Washington street.

CONTENTS.

Translation and Exposition—Matt. xv. 29—39.
Translation and Exposition—Matt. xvi. 1—12.
The dates of our Lord's Birth, and of the beginning of his Ministry.
The alleged Mistake of the Apostles.
Old Syriac Version of the New Testament.
The Book of Job.
Defects in the Moral Principles and Practice of the Pharisees. o 17

NEW ANUALS FOR 1836.

THE Token and Atlantic Souvenir, a Christmas and new year's present, edited by S. G. Goodrich, twelve embellishments.

The Gift: a Christmas and new year's present for 1836, edited by Miss Leslie, illustrated with nine engravings beautifully embossed.

The Pearl; or, Affection's Gift, a Christmas and new years present embellished with seven fine Mezzotinto engravings.

The Youth's Sketch Book for 1836, illustrated with eight beautiful engravings.

Published and for sale by James Munroe & Co. Boston Bookstore 134 Washington st. Oct. 17

WORDSWORTH'S NEW POEMS.

YARROW Revisited, and other Poems, by Wm Wordsworth,

——"Poets—dwell on earth
To clothe whate'er the soul admires and loves
With language and with numbers"—Akensid e.

This day published and for sale by *JAMES MUNROE & CO*, Boston Bookstore, 134 Washington st. o 17

NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs, or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.

Dr Epps' Phrenological Essays, with Notes by Rev. John Pierpont—Price 42 cts.

Simpson on Popular Education.

Dr Caldwell on Physical Education.

Spurzheim's works complete, on Phrenology, Physiognomy, Anatomy, Insanity, Education, &c.

Combe's System of Phrenology, 1 vol. 8vo. with plates.

Combe's Elements of Phrenology, 1 vol. 12mo.

Combe's Lectures on Popular Education, 1 vol. 12mo.

Dr Andrew Combe on Mental Derangement, 1 vol. 8vo.

Dr Brigham's remarks on the Influence of Mental Cultivation and Mental Excitement upon Health. may 9

ENCYCLOPÆDIA AMERICANA.

$30 per set—bound—13 vols.

THIS Day received a few copies Encyclopædia Americana a popular Dictionary of Arts, Sciences, Literature, History, Politics, and Biography, brought down to the present time, including a copious collection of Original Articles in American Biography on the Basis of the seventh edition of the German Conversations-Lexicon, edited by Francis Lieber, assisted by E. Wigglesworth and T. G. Bradford. For sale at the above low price by James Munroe & Co. Boston Bookstore No. 134 Washington street. june 13

NO. 3 CRAYON MISCELLANY.

JAMES MUNROE & CO. have this day received Crayon Miscellany, No 3, containing Legends of Conquests of Spain, by Washington Irving, author of Sketch Book, &c.—Boston Boskstore, 134 Wasington st. o 17

COLLEGE CATALOGUE 1835-6.

A Catalogue of the Officers and Students of Harvard University, for the Academical year 1835-6.

This day published by James Munroe & Co. Boston Bookstore 134 Washington st. Oct. 17

VALUABLE AND RARE BOOKS.

JUST received and for sale at the Christian Register office 147 Washington street—the following valuable books.

Camden's Brittania 2 vols folio, published in London in 1733, in English.

Wood's Athenae Oxoniensis, 2 vols folio, London 1721.

Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.

Walker's sufferings of the clergy during the grand rebellion, folio London 1714.

Latin Vulgate Bible, printed in 1529.

DR PARKER'S MEMOIR.

JUST received and for sale by JAMES MUNROE & Co. 134 Washington st., A Memoir of the Rev Nathan Parker, D. D. Minister of the South Church in Portsmouth, N. H.—By Henry Ware, Jr., D. D.

Also, a few copies of Parker's Sermons. sept 26

DEWEY'S DISCOURSES 2D EDITION.

JUST Published and for sale by L. C. BOWLES, No 147 Washington street, Discourses on various subjects by Rev Orville Dewey, 2d edition. sept 5

MISS SEDGWICK'S NEW NOVEL.

THE Linwoods, or Sixty Years Since in America, by the author of Hope Leslie, Redwood, &c. in two vols. This day received by JAMES MUNROE & Co. 134 Washington st. o 3

ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE.

THE Encyclopædia of Religious Knowledge—or, Dictionary of the Bible, Theology, Religious Biography, all Religions, Ecclesiastical History, and Missions; containing definitions of all religious terms; an impartial account of the principal Christian Denominations that have existed in the world from the birth of Christ to the present day, with their doctrines, religious rites and ceremonies, as well as those of the Jews, Mohammedans, and Heathen nations; together with the Manners and Customs of the East, illustrative of the Holy Scriptures, and a description of the Quadrupeds, Birds, Fishes, Reptiles, Insects, Trees, Plants, and Minerals, mentioned in the Bible; a statement of the most remarkable Transactions and Events in Ecclesiastical History; Biographical notices of the early Martyrs and distinguished religious Writers and Characters of all ages. To which is added a Missionary Gazetteer, containing Descriptions of the various Missionary Stations throughout the globe; by Rev. B. B. Edwards, editor of the Quarterly Observer. The whole brought down to the present time, and embracing under one Alphabet, the most valuable part of Calmet's and Brown's Dictionaries of the Bible; Buck's Theological Dictionary; Abbott's Scripture Natural History; Wells' Geography of the Bible; Jones's Christian Biography; and numerous other similar works. Designed as a complete book of reference on all Religious subjects, and companion to the Bible; forming a cheap and compact Library of Religious knowledge. Edited by Rev. J. Newton Brown. Illustrated by Wood Cuts, Maps, and Engravings, on Copper and Steel.

PUBLISHERS' ADVERTISEMENT.

The present is an age, and ours is a country, demanding great condensation and brevity in writers who would secure attention. So active and busy are the habits of the mass of our countrymen, that they have neither time nor patience to turn and peruse the pages of the cumbersome quartos and folios of the 17th century; while a tolerable competency would scarcely suffice for the purchase of the numerous works of which the modern press is so fruitful, on the subjects embraced in this volume. The work then, combining and condensing the most valuable results of the researches of the best writers on any subsect, while it will be most likely to be received with favor, will at the same time be best calculated to facilitate the acquisition, and consequently the diffusion of knowledge. With these views, the "Comprehensive Commentary on the Bible" was jected; and its unprecedented sale has encouraged the same publishers to offer to the public the present volume. The subjects embraced in this work are interesting to all, and as it is not designed to be in the least sectarian, or denominational, it cannot fail to be desirable for all, whether professedly religious or not, at least as a book of reference.

On the whole, the amount of information embodied in this work is immense, and it is hoped the matter, by collation, arrangement, abridgement, and addition, has been very greatly improved; and while it will be found interesting and valuable to Families, and those individuals who only desire to acquire general knowledge, to the Sabbath school Teacher, and Bible Class Leader it cannot but prove an invaluable treasure.

Conditions.—This volume will contain about 1250 pages, super-royal octavo, be neatly printed, and durably bound. It will be afforded to subscribers at the low price of five dollars. Any clergyman or other person becoming responsible for six subscribers, shall be entitled to a seventh copy gratis.

Subscriptions received by the publishers, FESSENDEN & CO., Brattleboro', or S. H. JENKS, No 8 School street, Boston. sept 19. 3tis&8toseop

POETRY.

FOR THE REGISTER AND OBSERVER.

HYMN FOR A CHILD.

Almighty God! to thee I come,
A feeble, helpless child,
And pray that I of Christ may learn
To be both meek and mild.

May I my parents' will obey,
And may I love the truth;
Help me to serve thee all my life,
Through childhood, age, and youth.

May I temptations overcome,
And strive thy grace to win,
And by thy love still guided on
Fear nothing,—but to sin.

And when my earthly days are spent,
And all thy work is done,
May I the glorious mansions share
Of Christ, thy blessed Son. X.

Sunday, August 23d.

The following Hymns were sung at the late celebration at Deerfield.

BY REV. DR. WILLARD.

No broad highway their footsteps led;
No field its wide disclosure spread;
Through miry fens, and forests rude
The adventurous band their course pursued.

Beset by lurking hordes around,
Those sylvan scenes at once resound
With savage yells and victims' sighs,
While pierced with wounds each hero dies.

Those sighs e'en now we seem to hear;
Those war whoops ring in fancy's ear;
On every side we view the slain,
Alas, what carnage strows the plain!

Not so;—where ambush snared their feet
In festive circles now we meet;
Their dangerous paths we safely trace,
And hear no sounds but sounds of peace.

Ye Patriot Dead, whose ashes lie
Interred beneath this smiling sky,
To you this monument we rear,
And memory sheds a grateful tear.

We reap the fruits your valor sowed
On fields so often drenched with blood;
And, while we make your worth our boast,
Your God shall be your children's trust.

Till months and years shall cease to roll,
Till yonder star forsake the pole,
May every age its part fulfil
With parents' love and patriots' zeal.

BY MRS. L. H. SIGOURNEY.

Our pilgrim fathers, where are they?
Who stemmed the stranger wave,
To rock their cradle in the wild,
And rear the free and brave;—
Who raised in humble prayer, the hands
That broke the stubborn clod,
And patient taught a new-born World
To lisp the name of God.

Where are those warriors, red and grim,
Who from the thichet sprang,
And aimed their deadly weapons sure,
And mocked the torture-pang?
Where are those flying forms, that loved
The bounding deer to trace,
And stay the sunward eagle's flight?
Where is that forest race?

There is no redness in the stream,
That drank of blood so deep,
That History bade it evermore
A sad tradition keep:
The lofty mountain wears its robe
In sweet and solemn grace,
Those battle echoes all forgot
That shook its rocky base.

And here, where sleep our ancient sires,
Their sons assembling lay
Such incense on their turf-bound shrines,
As love and Memory pay;
Yes, here from faithful hearts and true,
Swell forth exulting lays,
The music of a glorious land;
Oh God! accept the praise.

BIOGRAPHICAL.

WICLIF AND HIS TRANSLATION.

About six miles from the town of Richmond, in Yorkshire, in the small village of Wiclif, which, from the conquest to the end of the 16th century, was the residence of a family of the same name. In this village, or in its immediate vicinity, there is good reason to believe that John Wiclif was born about the year 1324. He was first admitted to Queen's College, Oxford, but soon removed to Merton College, an institution which supplied the Church with Thomas Bradwardine, the *profound doctor*, Walter Burley the *perspicuous doctor*, William Occham, the *singular doctor* or venerable *inceptor*, and finally with Wiclif who was called the *evangelic or gospel doctor*. Wiclif is described by his bitterest enemy as "second to none in philosophy, and in scholastic discipline altogether incomparable." He also diligently studied the municipal, civil and canon laws, and the primitive Christian writers. But his studies were nobly distinguished from those of his contemporaries by his ardent devotion to the Bible itself. This implied in him a strength of soul and an independence of purpose, which it is difficult for us fully to appreciate. The compilations of Peter Lombard were in much higher and more general estimation than the Gospel of Jesus Christ. "The graduate," says Roger Bacon, "who reads, or lectures on the text of Scripture is compelled to give way to the reader of the Sentences, who every where enjoys honor and precedence. He who reads the Sentences has the choice of his hour and ample entertainment among the religious order. He who reads the Bible is destitute of these advantages, and sues, like a mendicant, to the reader of the Sentences, for the use of such hour as it may please him to grant. He who reads the Sums of Divinity, is every where allowed to hold disputations, and is venerated as master; he who only reads the text is not permitted to dispute at all; *which is absurd.*" The Scriptural teachers became objects of derision and were termed the "bullocks of Abraham," and the "asses of Balaam."

In 1372, Wiclif received the degree of doctor in divinity, and was promoted to the theological chair of Oxford. He soon published an Exposition of the "Decalogue, a plain Scriptural statement of the principles of the two tables. In another work of Wiclif's, (one of the most copious and important of all his performances) on the "Truth and Meaning of Scripture," he contends for the supreme authority and entire sufficiency of the Scriptures, and for the necessity of translating them into English. About three hundred of the Ms. homilies of Wiclif are in the British Museum and elsewhere. They are rapid expositions of the Bible, called in the language of the day *postils*. The holy Scriptures are represented throughout as the supreme authority.

"There was another weapon," says Dr. Lingard the Romish historian, "which Wiclif wielded with address, and still greater efficiency. In proof of his doctrine, he appealed to the Scriptures, and thus made his disciples judges between him and the bishops. Several versions of the sacred writings were even then extant; but they were confined to libraries, or only in the hands of persons who aspired to superior sanctity. Wiclif made a new translation, multiplied the copies with the aid of transcribers, and by his *poor priests* recommended it to the perusal of their hearers. *In their hands it became an engine of wonderful power.* Men were flattered with an appeal to their private judgment; the new doctrines insensibly acquired partizans and protectors in the higher classes, who alone are acquainted with the use of letters; a spirit of inquiry was generated; and the seeds were sown of that religious revolution, which, in little more than a century, astonished and convulsed the nations of Europe." There is one inaccuracy in the preceding quotation. There was not, as it would seem, any complete version of the English Bible in existence. The only circumstance which can throw any shade of suspicion over Wiclif's claim to the honor of presenting England with the first complete version of the Old and New Testament, is the existence of a little work, by the title of *Elucidarum Bibliorum*, or "Prologue to the complete Version of the Bible." The Bodleian library has a Ms. of this book to which is annexed the date of MCCC . . . VIII. If this date be correct, it cuts off the claim of Witclif. It is clear, however, that the interval between the two Roman numerals, C and V, was originally occupied by another numeral, of which there has been a manifest erasure; and if, as is most probable, that numeral was a C, the date of the Ms. instead of 1308, will be 1408, a period later than the death of Wiclif by twenty-four years. In the 10th chapter, moreover, the work appeals to the authority of Gerson, a distinguished divine of that age, by the name of Parisiensis; and as Gerson was not born till 1363, it is scarcely credible that he could have been an author of celebrity till after the death of Wiclif, which happened in 1384. For these, and other reasons, it seems clear that Wiclif had no predecessor in his vast undertaking.

That Wiclif actually performed the great work which now bears his name is altogether certain. Knyghton, a zealous Romanist, says: "This master John Wiclif translated the Gospel out of Latin into English, and by that means made it more open to the laity, and to women who could read, than it used to be to the most learned of the clergy, and those of them who had the best understanding; and that which used to be precious to both clergy and laity, and the jewel to the church, is turned into the sport of the people; so the Gospel pearl is cast abroad and trodden under foot of swine."

Wiclif's translation was made entirely from the Latin text, the only one at that time in use. It is the opinion of Sharon Turner, that Wiclif's ordinary style is less perspicuous and cultivated than that of Rolle, who lived and wrote many years earlier, but in the version of the Scriptures, "the unrivalled combination of force, simplicity, dignity, and feeling in the original, compel his old English, as they seem to compel every other language into which they are translated, to be clear, interesting, and energetic."

The following is a specimen at random of Wiclif's translation, Matt. v.: "And Jhesus seynge the people, went up into an hil; and whanne he was sette, his disciples camen to him. And he openyde his mouthe, and taughte them; and seide, Blessid be pore men in spirit; for the kyngdom of hevenes is herun. Blessid ben mylde men; for thei schulenweelde the erthe. Blessid ben thei that mournen; for thei schal be coumfertid. Blessid be thei that hungren and thirsten rightwisnesse; for thei schal be fulfilled. Blessid ben merciful men; for thei schal gete mercy. Blessid ben that ben of clene herte; for thei schulen se god. Blessid ben pesible men; for thei schulen be depid goddis children. Blessid ben thei that suffren persecucioun for rightwisnesse; for the kyngdom of hevenes is hern."

That Witclif received aid in his great work is highly probable. At the end of a portion of Baruch, are the following words, subscribed by a different hand and in less durable ink—"explicit translationem Nicolay de Herford." The Mss. of this version are to this day exceedingly numerous. His work at the time was denounced and proscribed, as tainted almost with the guilt of sacrilege. A few years after, a constitution of archbishop Arundel declares that "it is a perilous thing, as St. Jerome testifieth, to translate the text of holy Scripture from one idiom into another; since it is no easy matter to retain in every version an identity of sense; and the same blessed Jerome, even though he were inspired, confesses that herein he had, himself, been frequently mistaken." It was therefore enacted and ordained that, "thenceforth, no one should translate any text of sacred Scripture, by his own authority into the English or any other tongue in the way of book, tract, or treatise; and that no publication of this sort, composed in the time of John Wiclif, or since, or thereafter to be composed, should be read, either in part or in whole, either in public or in private, under the pain of the greater excommunication, until such translation should be approved by the diocesan of the place; or, if the matter should require it, by a provincial council; every one who should act in contradiction to this order, to be punished as an abettor of *heresy* and error.

Wiclif, in his Defence of the translation, says: "They who called it heresy, to speak of the Holy Scriptures in English, must be prepared to condemn the Holy Ghost that gave it in tongues to the apostles of Christ, to speak the word of God in all languages that were ordained of God under heaven." In defiance of all obstructions, however, copies of the translation were circulated with astonishing rapidity among all classes of people. In 1429, the cost of a Testament of Wiclif's version was no less than £2 16*s.* 8*d.*, a sum probably equal to £30 of present money, and considerably more than half the annual income which was then considered adequate to the maintenance of a substantial yeoman.—From the reign of Henry IV to the Reformation the owner of a fragment of Wiclif's Bible, or indeed, of any other portion of his writings, was conscious of harboring a witness, whose appearance would infallibly consign him to the dungeon, and possibly to the flames. "Then," says Milton, "was the sacred Bible sought out from dusty corners; the schools were opened; divine and human learning raked out of the embers of forgotten tongues; princes and cities trooped apace to the newly erected banner of salvation; martyrs, with the unresistible might of weakness, shook the powers of darkness, and scorned the fiery rage of the old Red Dragon."—*Quart. Obs.*

MISCELLANEOUS.

STEAMBOATS FROM IRELAND TO THE UNITED STATES.

The Galway Irishman, of Sept. contains the prospectus of a Steam company, entitled "The European, British and American Intercourse Company," capital *two millions sterling*, with power to add one million. Shares £25 each. Deposit one pound. Acting manager, Thomas Bermingham, Esq. Caramana, Kilconnel, or 23 Dover st., London.

The object of this company is to shorten by about two-thirds, the time of passage to and from America to England, Scotland and all parts of Europe. It is well known that the part of the voyage across the Atlantic from America to Europe, is an open free navigation of the sea as far as the Irish Coast, and that afterwards the transit up the English or Irish Channels, or through the Bay of Biscay to European ports farther east than Ireland, is the portion which is most dangerous and difficult, and therefore, causing detention and a great outlay of insurance.

The Western coast of Ireland, therefore, with its fine harbors is naturally pointed out as by far the nearest and safest medium of intercourse between America and Europe. Galway is one of the ports on the west coast of Ireland, which offers admirable advantages. From thence it is proposed to make a rail road direct to Dublin, and from thence to cross the Irish chanel in one of its narrowest places to Holyhead in Wales by steamers, as is now performed. The outward voyage by steamers from Galway to America, would, it is reasonably calculated, not consume over 14 days, and the return voyage 10. These short periods would allow of sufficient stowage of fuel for the voyage. From Galway to Dublin would require three and a half hours, and from Dublin to London twenty four hours more.—Three days more take you to Paris, Brussels, Amsterdam and Hamburg. A rail road from Galway to Dublin, about 93 miles, cannot cost over two millions sterling. Anthracite coat is cheap and easily procured from the Queen's County, Kilkenny, and Tipperary Colleries.—Other coal can be obtained from Leitrim and Roscommon. The annual expense of the rail road (95 miles) is estimated at £93. The proceeds will consist in the passages of emigrants, &c. postage of letters—the internal intercourse between Galway and Dublin—goods between England and America, to be so packed in either country as to be easily transferred to rail road carriages. The outward earriage is computed at *five millions sterling per annum*, and the homeward the same.

HAPPY PARENTAL DISCIPLINE.

The son of a minister, now living, had by some means excited the displeasure of his father. His father thought it right to be reserved for an hour or two; and when asked a question about the business of the day, he was very short in his answer to his son. An hour or more elapsed: the time was nearly arrived when the youth was to repeat his lessons. He came to his father's study, and said, "Papa, I cannot learn my lesson except you are reconciled; I am sorry I have offended you; I hope you will forgive me; I think I never shall offend you again." His father replied, "All I wish is to make you sensible of your fault; when you acknowledge it you know all is easily reconciled with me." "Then papa," says he, "give me the token of reconciliation, and seal it with a kiss." The hand was given, and the seal most heartily exchanged on each side. "Now," exclaimed the dear boy, "I will learn Latin and Greek with any boy," and fled to his little study. "Stop! stop!" exclaimed his father, "have you not a heavenly Father? If what you have done be evil, He is displeased, and you must apply to Him for forgiveness." With tears starting in his eyes, he said, "Papa, I went to Him first. I knew, except he was reconciled, I could do nothing;" and with tears now fast rolling, he said, "I hope, I hope, he has forgiven me, and now I am happy." His father never had occasion to look at him with a shade of disapprobation from that time till his death.

GAMBLING.

Extract of an address of Dr Nott, to the students of Union College.

"But you do not mean to gamble nor advocate it. I know it. But I also know that if you play at all, you will ultimately do both. It is but a line that separates between innocence and sin. Whoever fearlessly approaches this line, will soon have crossed it. To keep at a distance, therefore, is the part of wisdom. No man ever made up his mind to consign to perdition his soul at once. No man ever entered the known avenue which conducted to such an end with a firm and undaunted step. The brink of ruin is approached with caution, and by imperceptible degrees, and the wretch who now stands fearlessly scoffing there but yesterday had shrunk back from the tottering cliff with trembling. Do you wish for illustration? The profligate's unwritten history will furnish it. How inoffensive its commencement—how sudden and how awful its catastrophe! Let us review his life. He commences with play; but it is only for amusement. Next he hazards a trifle to give interest, and is supprised when he finds he is a gainer by the hazard. He then ventured not without misgivings on a deeper stake. This stake he loses. The loss and the guilt oppress him. He drinks to revive his spirits. His spirits revived, he stakes to retrieve his fortune. Again he is unsuccessful and again his spirits flag, and again the inebriating cup revives them. Ere he is aware of it, he has become a drunkard; he has become a bankrupt. Resources fail him. The demon despair takes possession of his bosom; reason deserts him. He becomes a maniac, the pistol or the poignard closes the scene, with a shriek he plunges unwept and forgotten into hell. * * *

As we have said the finished gambler has no heart. The club with which he herds would meet though all its members were in mourning. They would meet though the place of rendezvous was the chamber of the dying; they would meet though it were an apartment in the charnel house. Not even the death of kindred can affect the gambler. He would play upon his father's sepulchre.

FIRST RACES OF MEN IN AMERICA.—No mystery is less likely to be solved, than the primitive condition of this continent. In the Rev. Mr Flint's History of the Indian wars of the western country, several astounding facts are recorded, which serve rather to perplex than assist the learned in their conjectures of the former history of America. From all that has been observed by geologists, the inference is in favor of supposing that the western part of the continent was originally the most important. No remains are discoverable this side the great mountain chain indicative of the existence of human beings so ancient or so advanced in the constructive arts. On the side of a mountain in Tennessee are to be seen the imprint of human footsteps and horses feet, in great numbers, in the solid limestone—as though made by a multitude. It is clear, too, that the stone, at the time the impression was given, was soft clay, as some of the steps have the appearance of a slide. Characters of peculiar freshness of coloring are to be seen in many high bluffs that impend the western rivers. There are various inscriptions of that sort found in Missouri, Illinois and other places. At St. Louis, the track of a human foot was discovered in the hard limestone. No tradition of the Indians reaches either the origin of these characters or the tumuli. Nevertheless, it is positively certain that they are the evidences of the existence of men, long before the present rocks were formed. Till some clue is discovered to the period requiered for clay to be transformed into massive rocks, no hypothesis in relation to the time they lived will be satifactory. —*Scientific Tracts.*

[From the Lutheran Observer.]

PRAGUE—THE JEWS.

Some of the streets of Prague are truly fine—from end to end almost deserving the title of extensive squares, in such a state of cleanliness as nearly to bear a parallel with the unrivalled purity of Holland. Others are narrow, crooked, winding like a labyrinth, so as to leave the unassisted stranger often unable to extricate himself from the perplexity. At the same time, as narrowness and filth always go together in the streets of large cities, the traveller will by no means find Prague to be an exception. Especially is this the case in that part of the old-town called the *Juden-stadt*, but still more especially in the *Galli-gasse*, where the *Judenmarkt* is held. Whoever is so unfortunate as to stray into this polluted quarter, will find a mass of hideous-looking objects in the shape of human beings, while his eyes, ears and olfactories will be saluted by such an additional combination of sights, sounds, and smells, as to threaten violence to the strongest nerves. The fact is, the poor, despised, Israelites, have found a kind of favorite residence, a sort of Palestine, in the towns and villages of Bohemia. In Prague, as the chief city of the kingdom, they have been concentrated in the greatest numbers; and in the *Juden-stadt*, which was assigned them in a more intolerant age than the present, they have continued to abide and multiply. Here in a narrow space and in still narrower dwellings, are packed together about 10,000 Jews. In some instances one paltry house is known to have as many as ten owners; and there are cases in which three families have been kenneled up in a single room. Of course the picture of wretchedness and abomination defies all description,—a picture every day exhibited within the walls of haughty Prague with a population of 100,000 souls.

The Jews in Bohemia are permitted to exercise their religious privileges with a degree of toleration decidedly greater than that of which Protestants can boast. In Prague they have no less than nine synagogues, while the Protestants, who are at least half as numerous, have only two houses of public worship, one of which—the Bohemian chapel—is extremely small. The deficiency, however, appears to have been made up by the Catholics, for they number 48 churches, many of them large and splendid, while others are venerable in consequence of their antiquity, combined with their peculiar decorations.

ENGLISH BIBLE.

Sabbath, Oct 4th, was observed in Rev. Dr Burgess's church, in this village, and, we understand, by many other churches in this country and in Great Britain, as the Third Centennial Anniversary of the first publication of the Bible in the English language. The first entire translation was the joint work of William Tindal, John Rogers, the martyr, and one or two others, and was taken from the press October 4th, 1535. Rev. Dr Homer, of Newton, a well known pious and learned divine, officiated at the occasion, and in an excellent and appropriate discourse traced the history of the Bible from the earliest period to the time of James I., when the present authorised version was published. He proved, in a very satisfactory manner, the authenticity of the sacred volume; noticed with what remarkable care it was preserved during so many ages of barbarism and superstition, and dwelt with peculiar earnestness on the dangerous efforts of translators and preachers on the revival of learning in the fifteenth century. Several of the worthy men who assisted in translating and publishing the Rogers Bible fell victims to royal prejudice or Romish superstitions. Tindal himself was burnt at the stake. Rogers of the Primer memory shared the same fate. Dr Homer remarked, as worthy of notice, that when the first settlers of this town left Dedham, in England, (after which this town was named) they received much assistance from a grandson of Rogers the martyr, who then lived in that place; and that when he was first settled in Newton, a decendant of Rogers of the sixth generation, was admitted into the church under his pastoral care. He had a copy of Tindal's New Testament and of the Rogers Bible, and a likeness of Tindal, which were shown to the congregation at the close of the afternoon service.—*Dedham Patriot.*

ZODIACAL LIGHT.—The Zodiacal Light, which is beginning again to make its appearance in the eastern sky, and is seen most favorably before the dawn of day, becoming barely visible at half past three, and growing gradually brighter till twilight. Its light is yet very feeble, and requires the aid of contrast. Let the right eye therefore, rest upon the southeastern quarter of the heavens, in the neighborhood of Sirius, while the left eye is directed along the ecliptic. A faint cone of light will be seen, crossing Regulus and the Nebula of Cancer, and having an undefined vertex in Gemini, not far from the present position of Jupiter. By continued observations it will be seen, that this luminous cone moves forward in the order of the signs, agreeably to the original observations of Cassini. The writer ventures to predict, that it will grow more conspicuous until about the 13th of November, when its vertex will be in the Constellation Leo; that it will shortly afterwards be seen in the west, after the evening twilight, and will for some time be seen both in the morning and evening, but will gradually withdraw from the morning sky, and become more and more conspicuous in the evening, varying however in altitude and brightness, its movement being sometimes direct and sometimes retrograde, until the middle of May, when it will disappear and be seen no more until September; it will then return and exhibit changes nearly similar to the foregoing.—*New Haven Herald.* O.

THE SECKEL PEAR.—In mentioning the fact a few days since, that some of the fruit of the *original* Seckel Pear tree formed a part of the collection at the late Horticultural exhibition held in this city, we stated that the tree was known as far back as 47 years. We are now able to state that there are amongst us gentlemen who can trace its existence to a more remote period. The venerable Bishop White, whose memory is remarkable for its strength and correctness, says, that when he was a boy about seventy years ago, there was a bleeder in this city known by the name of Dutch Jacob, who was a great sportsman. At a certain season of the year he was known by his neighbors and others, to bring home from his excursions very delicious pears, but he would never tell any body where he procured them. About that period, the London Land Company, which owned some land below the city, made a sale, and Dutch Jacob purchased the lot upon which his pear tree stood. It afterwards became the property of Mr Seckel, and now belongs to the estate of the late Mr Girard. The Seckel pear is now known all over the United States, and we presume in many parts of Europe, as one of the most delicious of fruits.—*Phil. Gaz.*

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